A DEBATE

CONCERNING THE

English Liturgy,

BOTH

As Eſtabliſhed in & As Aboliſhed out of } the Worſhip of GOD.

DRAWN OUT IN

Two Engliſh & two Latine Epiſtles,

Written betwixt

Edward Hyde Doctor in Divinity,

AND

John Ley Rector of the Church of *Solyhull* in *Warwickſhire*.

Aug. Epiſt. 174. Paſcentio, p. 910.
Veritas vincat nec eſſe eſt ſive negantem, ſive confutantem.

LONDON,
Printed by *A. M.* for *Edward Brewſter*, at the Sign of the the Crane in *Paul's* Church-yard. 1656.

1834.15

To the Highly Honoured

HENRY SCOBEL Elq;

Clerk to the Right Honourable

THE COUNCIL of STATE.

SIR,

THE good offices you have often done, *for many godly Ministers, and (by them) to the Church of God in this Nation,* Done, *not by the importunity of Petitioners (spurred on by necessity) but with the alacrity of your ingenious and generous spirit, nor with any, either expectation or desire of a Fee before-hand, or a gratuity afterwards, have deeply ingaged them, highly to honour you, and heartily to pray for you, so much the more, as they have the less manifested their thankfulness by any reall* returns: *and that by your Antipathy to* them, *not by their oblivion of* them, *or unwillingness to tender* them *to your acceptance; for (on my Knowledge) divers of them had a consultation to present you with a joynt testimony of their gratitude, though not answerable, either to your merit, or their own*

mindes, but I diverted them from that intention, by telling them, (which I had in effect, though not in terminis, from your own mouth) that the ſucceſs and ſatisfaction of your endeavours was ſufficient content to you, and that you were reſolute not to receive any thing, which looked like a Reward for what you had done; and by that little acquaintance and conference I had with your Colleague M. I, I had cauſe to account him your Brother Benevolence towards objects of charity in the like kinde. I will adde one obſervation more, of a ſubordinate Officer to you both, who notwithſtanding his great pains, and quick diſpatch of a buſineſs of much concernment to the peace and comfort of the Miniſtry, when a juſt ſalary of his ſervice was offered, ſhut his hands as cloſe against it, and more ſeriouſly then any Capochin Frier would do, againſt an oblation of white or yellow Mammon, tendred unto him. This eſpecially, as compared with the contrary diſpoſition in others, gave me occaſion, for a time, to pauſe upon the compariſon of the preceedent and preſent times. 2. To praiſe God for our happy change for the better, in that particular; and 3. To give this publique Teſtimony to your Charity and Integrity, in the name of my ſelf and of many of my Brethren, whoſe Benefactor you have been, as the Right Honourable Senators of the Court our Patrons, and his Highneſs our Protector, of whoſe favour, ſome of us happly would not be found altogether unworthy, if what we have done and ſuffered for the Service and Safety of the Publique, were as well known, as the benefit and countenance we have received from our Superiours, either while the long Parliament ſate, or ſince (as too long) it was put to a Nonplus. But the relation of this will neither ſort with our modeſty to write, nor with your many and pwblerous imployments to reade, who have fewer ſpare minutes, then moſt others have

have spare hours or daies; therefore (leaving these Polemicall Papers to your best leasure for perusal) I will only take leave of you, with the application of the praier of Nehemiah *for himself, to your condition and ours,* The Lord your God and ours remember you, and wipe not out your good deeds which you have done for the House of your God, and the Offices thereof: *This is the sincere and hearty Prayer of,*

Solyhull,
June 18. 1656.

Sir, Your most faithfull,

affectionate and humble servant,

JOHN LEY.

THE

THE PREFACE TO THE Prudent and Impartiall READER;

Shewing the Causes of Penning and Publishing the English and Latine Letters following, reciprocally written betwixt Dr *E. H.* and my Self.

TO the Reader, who is so prudent, as not to judge before he well understand the cause before him, and when he doth understand it, will be so just; as not partially to sway his sentence on the wrong side, I shall give an account both of the writing, and of the publication of these Papers, betwixt Dr *H.* and me: And my account is this;

When I received his calumniatory * Letter, bearing date *Novemb.* 14. 1649. I presently penned an Answer to it; not resolved (at first) to make any other use of it, then to ease my minde, and to spread his accusation,

* Of that Letter see the end of the Preface.

cuſation, and my clearing before the Lord, with my prayers to him, to take my Innocency into his protection, and to rebuke my adverſary, that the ſenſe of his ſinne might ſo affect him with ſorrow and ſhame, as to move his heart to heal me, with the ſame hand wherewith he had wounded me. But when I perceived he was rather animated by my forbearance of a refutation of him, to continue his contumelies againſt me, (as I was informed by ſuch as well knew it) than any whit mollified towards any hope of amendment, (for which I had waited a competent time) I thought it requiſite to make him ſuch a return, (though but private) as might tend to the conviction of him, in his unchriſtian dealing towards me, though I had little hope of his converſion to any Chriſtian accommodation with me.

Yet, having other buſineſs in mine hands, of greater moment than a monomachy betwixt the Doctor and me, I found my ſelf not at leaſure to review, (with due adviſedneſs) what I had written, and to tranſcribe a corrected Copy for his reading, untill I ſaw my ſilence brought upon me ſuch prejudices as were too many, too weighty, too publique to be remedied by a private Apology: For

Firſt, I was told, by a man of note, (an immediate ear witneſs of his words) that at *W.* (in the preſence of himſelf, and ſome other * Learned men) the Doctor bragged that he had publiquely offered me Diſputation, and I durſt not undertake it, and that he had written a Latine Letter to me, and I anſwered him not, at which time yet he confeſſed, that I read a Paper to him in Latine, but he heard no more of it.

* Mr. *B.* Mr. *V.*

Secondly, That both waies, by his Tongue and Pen he had provoked me to a Scholaſticall encounter (though I could not hear about what) and that I durſt not undertake him, whereas the truth is,

1. That though he put forth now and then, ſome paſſionate flaſhes, ſhewing his diſlike of the Directory, and his deſire that the Service Book might be reſtored to the honour it formerly had in the Service of God throughout the Churches of *England*, yet in a deliberate and regular way of debate, I began with him, not he with me, as my Letter to him, and his Letter to me will manifeſt, which I have ſet down word for word at the end of this Preface, and upon his Letter I have made ſuch and ſo many Animadverſions as it requireth.

2. That he never made me any ſuch offer of Diſpute in Latine, nor do I think the Gent. that heard him, and knew my daily Office in the Aſſembly for examination of Miniſters in that Tongue, did either beleeve that he was ſo indiſcreet as to dare me in that ſort, or if he were, that I was ſo faint-hearted, that I durſt not anſwer his challenge with the weapon he had choſen.

3. When having heard of this Thraſonicall Bravado, I told him of it, he utterly denied it, yet I feared, though he belied me but once (for that particular) he belied himſelf twice: firſt in ſaying of me what he ſaid not, and then in unſaying that to me, which he ſaid to others before: for I rather think he would vent a vain brag of himſelf againſt me, ſo far out of my hearing, then that he who related it would miſ-inform me of him, having no temptation at all thereunto: and therefore I conceive this ſelf-contradiction

diction came from hence, he was ſo immodeſt as to fain a challenge (where there was none to gainſay him) but not ſo impudent, as with an iron ſinew, or brow of braſs (as the Prophet *Iſaiah* ſaith of ſome, *Iſa.*48.4.) to ſtand to a falſhood before his face, that was able to confute him.

4. For his writing to me in Latine it is true he did ſo twice; but it was in ſuch ſort, that no man of judgement (who had read both his Papers) would think either of them in themſelves worthy of an anſwer, eſpecially the later, it being a meer extravagant excurſion from the matter of debate betwixt us: and for the former, becauſe it contained ſomewhat concerning the Queſtion wherein we were oppoſite, though but little, for moſt part of it was taken up with bitter invectives (wherein I had my ſhare of ſuffering with my Letters) I made an Anſwer to it for their Apology, as well as for mine own, in the ſame Language wherein it was penned, and brought it with me to *Wall* where we met, and read a good part of it unto him, to which he ſaid nothing but this; *I ſee you can write in Latine:* and I had left the Copy with him (at that time) but diſcovering divers groſs errours of the tranſcriber, in that I read, and fearing there might be many more in that I read not, I took it back with me to have it corrected by the ſame hand that wrote it, but mine *Amanuenſis* leaving me ſooner then I looked for, I laid it aſide, having no purpoſe to proceed any further in it, unleſs ſome new occaſion invited me to it, as of late it did, when divers of my Religious and Learned friends preſſed me (with much importunity) to publiſh what I had penned, as a neceſſary remedy againſt the Doctors re-

proaches of me, which they conceived were moſt current among them which knew me leaſt, yet ſome alſo, who were well acquainted with me, and profeſſed much reſpect unto me, (before theſe unhappy times of great defection of friends and exaſperation of adverſaries) eſtranged themſelves from me, and ſided with him in miſapprehenſions of me, becauſe he was ſo obſtreperous and I ſo ſilent. Notwithſtanding, had he confined his defamations to an Exotick tongue, as moſt would have taken the leſs notice of them, ſo I ſhould have taken the leſs offence at them, nor ſhould I have had ſo urgent an inducement (as now I have) in this manner to make mine Apology againſt them; or could he have ſeen any time to take up and give over his malevolent miſ-repreſentations of me, I ſhould have exerciſed the patience of mine ear, towards the petulancy of his tongue for a longer time; but as *David* complained of ſome ſuch adverſaries, *Pſal.* 35. 15. *He ceaſeth not to tear me,* with ſuch traducements as he conceiveth may render me moſt odious to good and ingenuous men, as I have been informed by divers, who had no ill minde or end towards him, and were doubtfull what to do concerning what they had heard (fearing concealment of the truth might further wrong me, and the telling of it would not a little grieve me) and I had the more cauſe to beleeve them, becauſe a very little while ago he ſet upon me with that ſtale unſavoury calumny, *I. I ſnatched his Living from him before he was outed,* though as oft as I heard it (which was too oft for a good man to have ſpoken, had it been but once, becauſe it was notoriouſly falſe, too oft for a wiſe man to have uttered, had it been true.)

And

And it is not to be doubted but he was more forward, and more frequent in his falſe accuſations of me behind my back, than in my preſence, eſpecially in places where he had a deſign to promote his own profit, (as at the Committee of the County of *B.* ſitting at *R.* he had) where by his miſreport of me to a Gent. of the Committee, he ſo farre incenſed him againſt me, that in ſtead of underſtanding my cauſe, and doing me Right, he would not vouchſafe to hear it, but dealt with me rather as a profeſſed enemy, than an equitable Judge, loading me with reproaches, which if they had been true, did not put me out of a capacity of an upright hearing of what I had to ſay for my ſelf, nor of receiving an award (as the merit of it did require) from him as well as from others, who as joynt Commiſſioners, were authorized to hear and determine the difference betwixt the Doctor and me. To that paſſionate and partiall man I made ſuch a reply (when he was in Office) as mine innocence needed, and his injuſtice deſerved.

This was it which (together with the forementioned perſwaſion of my prudent and well-affected friends) turned the ſcale of my doubtfull deliberations, for what I was to do in mine own defence; which put me upon a firm reſolution, to publiſh a true and juſt Vindication of my ſelf, both againſt the Doctor and the Gent. (whom he miſguided, to ſuch harſh and injurious dealing with me) though principally againſt the Doctor (as the Authour and mover of ſuch miſconceipts and reproaches as the Gent. poured out upon me, both in publique and private: And ſo I ſhall firſt take the Doctor to task for his traducements of me, eſpecially ſuch as he cannot deny, ſince I have them under

his own hand in the Letter forementioned, which I have resolved into the severall parts thereof, and refuted them particularly; that done I endeavoured so to undeceive the Gent. so farre, as to make the Doctor and my self better known unto him, then yet either of us are, and I hope (upon the rectifying his judgement) he will take more offence at his own credulity towards him, and contumely against me, than at my Apology for my self against them both, whereto I am necessitated, unless I will betray my Innocence by the implicit guilt of consenting silence, and so lie patiently under an open scandall, from which my conscience, my Calling, and my engagement to the publique service of the Church and State, do joyntly both allow me and oblige me, to acquit my self, which now is the business I have in hand, and I shall begin it with my first Letter to the Doctor, and his answer thereto, upon which I have made Animadversions, and subjoyned them to it: But for the Refutation of his calumniatory Letter, dated *Novemb.* 14. 1649. and noted at the beginning of this Preface, and for mine Apology against the reproaches of the cholerick Committee-man forementioned (though they be both ready for the Press) I shall upon an especiall reason suspend their publication untill another opportunity.

The

The Contents of the Book.

THe Preface, ſhewing the Cauſes of Penning and Publiſhing the Engliſh and Latine Letters following, reciprocally written betwixt Dr E. H. *and my ſelf.*

My firſt Letter to Dr H. *concerning his immoderate Zeal for the Service-Book, with a motion to debate our difference about it.*

Dr H. *his Anſwer to that, declining the Debate, with Cautions and Conceſſions.*

Neceſſary Animadverſions upon his Letter, divided into ſeverall Sections.

SECT. I.

Three Reaſons referring chiefly to the Doctor, why his Engliſh Letter was not preſently anſwered: His miſtake about the word Seraphicall, the ſenſe, riſe, and uſe of it.

SECT. II.

His Errour (in calling Bonaventure *a Seraphicall zealot, becauſe he caſtigated the Greek Church) refuted, and the right Reaſon ſhewed, why he was ſo called.*

SECT. III.

The Doctor juſtly termed a Seraphicall Zealot for the Service book, his abſurd Elogium of it, and Calvins *Cenſure upon it.*

SECT. IV.

The Service-book ſerved not for diſtinction of the Reformed Churches from the unreformed, as the Doctor ſaith: Too much conformity in it to the Romiſh Breviary, yet it paſſed in the firſt Parliament of Q. Elizabeth, *and why it did ſo.*

SECT. V.

The Service-book not caſt out by the Parliament or Aſſembly

as a menſtruous cloth, as the Doctor inſinuateth, but laid aſide with honourable remembrance of the compoſers of it, and with approbation of the Book it ſelf in divers reſpects.

SECT. VI.

The Doctor alloweth the laying aſide of the Service-book, ſo farre as juſtifieth the Parliaments and Aſſemblies removall of it, by the example of Hezekiah's *breaking of the Braſen Serpent; yet with ſome miſtake of that ſtory.*

SECT. VII.

The conſtancy and ingenuity which the Doctor aſſumeth to himſelf (if he had been an Aſſembly man) acted by thoſe who were choſen in that ſervice.

SECT. VIII.

The removall of the Service-book, as before ſhewed, is neither Sacriledge, nor juſt cauſe of Scandall, as the Doctor ſuggeſteth.

SECT. IX.

A ſet or compoſed form of Prayer, how farre lawfull or needfull: The ridiculous Devotion of a meer Reading Curate.

SECT. X.

The Doctors pretended moderation and modeſty concerning the Service-book, and his denied ſeeking to defraud me of the peoples favour, Confuted.

SECT. XI.

He deſires no entercourſe by Letter with me, untill he be removed out of the County, upon pretences falſe and frivolous.

SECT. XII.

How the Doctor will take me for his Oracle, and have more free approach to me, when he is gotten farther from me: How prepoſterouſly he prefereth temporall intereſts before ſpiritnall: Miſtakes vellitations for leſs then differences: His Epiphonema flat and feeble like the premiſes.

My

Additions and Corrections.

I. *THe Catalogue of the Authours publiſhed Dictates, being made without his knowledge is defective, in ſome Particulars.*

So that to the

12. forementioned ſhould be added.

13. An after reckoning with Mr *Saltmarſh*, being an anſwer to his laſt Paper, which he calleth the end of our Controverſies, in 4to.

14. A compariſon of the Oath of the ſixth Cannon of the laſt Synod of Biſhops, and the proteſtation ſet forth by the Parliament, in anſwer to a Letter of Mr *Pedett Harlow*, in 4to.

15. An atteſtation of the Miniſters of *Cheſhire*, to the teſtimony of the Miniſters of the Province of *London*, againſt Errours, Hereſies, and Blaſphemies, in 4to.

16. A compleat account concerning the proceedings of the fourth Claſſis *London*, with Mr *Symonds* touching his admiſſion, to a publique Lecture within that Claſſis, in 4to.

All penned by Mr *Ley*, though Seven of them without Name, or with other Names then his.

II. *In the Epiſtle Dedicatory.*

p. 2. l. 8. after the word Brother, add *in*.

III. *In the Preface to the Reader.*

p. 3. l. 17. for my Letters, read many others.

p. 3. l. 20. for *Wall*, read *Wallinford*.

IV. *In the firſt Engliſh Letter.*

p. 1. l. 10. for Tueſday, read Thurſday.

V. *In the Animadverſions.*

p. 11. Sect. 3. l. 8. for that, read *it*, and within 6 lines of the end of the ſame Page, for that, read *it*.

p. 12. l. 10. after *Clemens*, blot out the word then.

p. 21. the laſt line, for words, read Prayers.

p. 28.

p. 28. Sect. 11. l. 8. for you, read me.

p. 33. Dr *Hydes* Latine Letter beginneth.

p. 38. Mr *Leys* anſwer to it in Latine beginneth.

Though neither of them have the Title of the Writer ſet before it.

VI. *In* Mr Leys *Latine anſwer.*

p. 40. l. 9. 10 he promiſeth to note with Arithmetical Figures the lines of the Doctors Letters, when he taketh any thing out of them, (which though he did it in his own Manuſcript it could not be ſo well done in the Printed Copy,) nor was it very needfull, ſince the Letters cited are ſo ſhort.

p. 40. l. 18. for *Putici*, read *Publici*.

p. 44. l. 3. blot out *ejuſmodi*.

p. 48. l. 6. *co*, read *Eâ*.

p. 51. l. 14. *ante finem*, for *hujuſmodi*, read *Unius modi*. & l. 16. for *recipis*, read *recipio*.

p. 53. l. 7. for *Coiellum*, read *Cowellus*.

p. 55. l. 21. after the word *illis*, add *diabolus*. & l. 23. after the word *Caucius*, add &.

p. 62. to the Superſcription, after the words *feciſſe ſcio addas*

JOHANNES LEY.

My first Letter to Dr H. *concerning his immoderate zeal for the Service-Book, laid aside by the Parliament.*

SIR,

YOu have (oft in my hearing) expreſt your ſelf a *Seraphi-call* zealot for the Service-book, and ſometimes (eſpecially at our laſt meeting Tueſday evening, *Feb.*26.) profeſt your ſelf *a reſolute Champion* for it, and *a ſtout Antagoniſt* againſt the Aſſembly of Divines at *Weſtminſter* for adviſing the Parliament to put it out of Office in the ſolemn adminiſtration of Divine duties; in whoſe defence if I had not been your *Johannes ad oppoſitum*, I had by my ſilence betraied the truth and truſt repoſed in me, though then I lacked leaſure (being to make preparation for the Faſt on Tueſday following) to draw out the debate towards a deſirable iſſue.

That buſineſs now over, my thoughts have returned to the Theme (which then we had in hand) and called to minde our light velitation about it, and induced me to deſire that (paſſing by the eruptions of your paſſion) I may fix upon ſomewhat which you will own (as the dictate of your Reaſon) in the difference betwixt us.

You then touched upon two Heads, which ſeemed to me to be your *ſumma genera*, under which you intimated many ſubordinate and particular Arguments, thoſe two were *Sacriledge* and *Scandall*, in Excommunicating that Book from the ſervice of the Sanctuary, which you took upon you to prove, and that rather in *Latine* then in *Engliſh*, as if you were loth to let the common people know, either the weakneſs of their judgements, or the wickedneſs of their hearts, who have ſo much oppoſed

that *excellent piece* (as you take it) *of publick Devotion*: And yet I cannot but think, by what I have heard from your mouth at firſt, and from others (at the ſecond hand) that you endeavour (all you can) to ingratiate your ſelf and your Miniſtry with the people, eſpecially of Br. and to expoſe me and mine to miſ-conceipt and contempt by your Religious obſervation of it, and my ſacrilegious (as you would have it thought) averſion from it.

For which cauſe, I thought it my part ſo farre to appear in a way of Juſtification of the Parliament, the Aſſembly and my ſelf, as to tell you, that if you would (in writing) either make an Apology for that Liturgy, as no way faulty, and alway neceſſary to be continued in the Church of *England*, or an Antilogy againſt all conceived prayer without a ſet form (which I took to be your Tenet when I laſt talked with you) I would return you a modeſt and ingenuous anſwer (under my hand) in the ſame language you pleaſed to uſe, whether *Latine* or *Engliſh*, and whereas you pretended ſome peril (in that undertaking) by oppoſing the Parliament; I propoſed unto you a ſecure courſe for your ſelf, by confining your conteſtation perſonally to me, and ſetting down your exceptions (whether with your name or without it) rather as an *inquiſitive Sceptick*, then as a *definitive Dogmatiſt*, which now I intreat you to do, and if therein I may prevail with you, you may perhaps take me off mine intendment for a publick vindication of my ſubmiſſion to Authority in the diſ-uſe of that form of Prayer, or may occaſion a more full ſatisfaction in performance thereof; for either of which I ſhall remain,

Your reſpective and

thankefull friend,

Friday *March* 1.
1649.

JOHN LEY.

Dr *H.* his Answer to my first Letter.

Sir,

WHiles I was reading yours to me, to see if it required an Answer, your messenger went away, or else I had sent my respects to you presently, though not my Answer till another time: I say then, that the Title of Seraphicall belongs to those new Bonaventures, who took upon them to castigate all other Churches, as he doth the Greek (in lib. 1. sent. dist. 11.) and with less Reason, though with greater Insolency; but a zealot I am, and desire to be for that publick worship of God, which I conceive most for his glory, and for his peoples good: And truly Sir, such was that of our Service-Book, once thought to be (by the consent of our selves and all other Protestants) so that in our late Discourse I might very well say, It would very much have troubled my conscience (as it hath since troubled the Church) to have been an instrument of casting that away (as a mouldy cloth) which was for many years the Church of Englands chiefest Robe, both for Ornament among the Reformed, and for Distinction against the unreformed Churches: And if any Divines of the Church of England ever gave their advice for its opprobrious ejection, they must shew a good reason, why they altered their own judgement, before they may hope to have any powerfull influence upon mine: If I had (in the use of that form) served God without my conscience, I had been an hypocrite; and how can I then now scorn and revile it against my conscience, and not be an Apostate. To lay it aside is one thing, to revile it another: That a godly Hezekiah may do, if he think it a Nahushtan, but this befits only a Rabshekah: That may be out of obedience, this only out of peevishness, or some worse principles. Surely Sir, I must needs still say (but now it is too late to say it, save only to your self) that had I been of the Assembly, I should have shewed so much constancy to my self, as not to have easily changed my judgement, and so much ingenuity towards others, as not to

have ſubdolouſly concealed it: I ſhould have propounded ſome conſiderations before they had determined, though now I propound no Objections after their determination: And my Conſiderations would have been ſpecially thoſe (which you do intimate) of Sacriledge *and* Scandall; *for it could not but have ſeemed to me ſacrilegious, to rob God of his worſhip, and it could not but have ſeemed ſcandalous to reb him of that worſhip which he had once ſolemnly devoted to his Sanctuary, and as ſolemnly practiſed in it.*

Theſe I might ſay would then have been my Conſiderations, but I do not ſay they are now my Objections, yet happily they may be ſo to your ſelf in private hereafter, if you will faithfully promiſe me firſt your privacy, then your ſatisfaction, I ſhall then follow your advice, and propound only my doubts depending upon you only for their ſolutions, whereby you ſhall have this priviledge over me, to make me your ſervant, if not your convert, and I ſhall have this priviledge over my ſelf, to ſee my errours ill maintained if not amended; I ſhall likewiſe deſire to have no gall in my ink, and I hope to finde none in yours; yet muſt crave leave to ſay, That your making me a candidate of the peoples applauſe (by endeavouring to expoſe you and your performances to their diſlike) ſavours of too much bitterneſs, if you do not believe, and of too much credulity, if you do, for which cauſe I ſhall not deſire any ſuch enterchange of Letters, whiles you are among thoſe who have ſworn themſelves into an antipathy againſt me, or I among them who ſeem to have a ſympathy with my Religion: for the firſt may increaſe more jealouſies in you, the later may raiſe more imputations on me: But after my removall out of the County (which at this inſtant takes up much of my thoughts and time) I ſhall be glad I may have free approach to ſuch an oracle as your ſelf, and will not want good advice for want of aſking it: Only firſt let temporall intereſts be fully ſetled betwixt us, then our ſpirituall velitations (for I will not call them differences) will begin with the greater freedom continue with the leſſer prejudice and conclude with the leaſt inconvenience; which muſt be a ſpecial proviſo and care of,

SIR,

Your humble ſervant,

E.H.

NECES-

NECESSARY

ANIMADVERSIONS

Vpon the precedent Letter of the Doctor.

SECT. I.

Three Reaſons referring chiefly to the Doctor, why his Engliſh Letter was not preſently anſwered: His miſtake about the word Seraphicall, the ſenſe, riſe, and uſe of it.

Sect. 1.

TO this Letter I made the leſs haſt to return an Anſwer for three reaſons.

1. Becauſe the Doctor profeſſed *an unwillingneſs to hold an entercourſe with me by Letter while he remained in this County.*

2. Becauſe a good part of it was a kinde of retractation of what he had ſaid, and for that (within a while after) I expected to ſpeak with him again, to know where his minde would ſettle, for (comparing his precedent ſpeeches and writings together) he ſeemed to me to fluctuate very much, not only in his paſſion, but in his opinion.

3. Becauſe (notwithſtanding his negative reſolution forementioned) (about fourteen daies after remaining yet where he was before) he ſent me a Latine letter, to which I made anſwer in the ſame language, and in that I brought as much of the Engliſh Letter, (having tranſlated the matter of it into Latine) as I took to deſerve either Cenſure or Anſwer.

I had not then a thought of publiſhing any thing of either, yet ſince now I finde cauſe to do ſo, I conceive it alſo convenient, to make ſome Animadverſions upon the moſt materiall parts of his Engliſh Letter, in Engliſh (as I have done to his Latine Letter in Latine) which I ſhall now apply to the Doctor in the ſecond perſon, as directly written to him as my firſt Letter was, in theſe words, *Sir, you have oft in my hearing expreſt your ſelfe a Seraphicall zealot for the Service-book:* To which you

D. H. Anſwer, *That the title of Seraphicall belongs to thoſe new* Bonaventures, *who took upon them to caſtigate all other Churches, as he doth the Greek* (in lib. 1. diſt. 11.)

Animadv. 1. By that you ſay Sir, you ſeem not to underſtand, or not duly to conſider the ſenſe and uſe of the word *Seraphicall*, which ariſeth from an [a] Hebrew Root, ſignifying an height of heat, even to burning: It was given *per Antonomaſiam* to [b] S[t] *Francis* of *Aſſiſum* (the Founder of the Minorite Friars.) There was another [c] S[t] *Francis* of *Paula*, (who had not the honour of that Angelicall appellation) and he of *Aſſiſum* was called Seraphicall, for the zeal and fervency of his ſpirit and actings: as [d] *When he renounced all his right of inheritance, ſtript himſelf of all his cloathes, unto his ſhirt, and gave them to his father, ſaying, Untill this time I have called thee father, but from hence forth I will acknowledge no other father, but our Father in heaven:* [e] And when in zeal he went to preach in *France, Spain, Egypt*, and *Syria, among the Infidels, that he might obtain the Crown of Martyrdom:* And he was ſo called for the Seraphicall viſion they write he had, of the likeneſs of the [f] *ſix winged Seraphim burning with fire, and caſting beams glittering exceedingly, which deſcended with great ſwiftneſs, and drew near to the place where he was, and between the ſaid wings appeared the figure of a man crucified, whereupon he ſtraitwaies,* (as the Friars tell the tale) *fell into an Extaſie, as uſually he accuſtomed in the meditation of the paſſion of Chriſt, to which he was devoted more then can be expreſſed:* [g] *And at this time* (Ovid like) *they fain a metamorphoſis, telling of a tranſformation of him into the ſimilitude of*

[a] Saraph *incendit, accendit, ſuccendit, uſſit, aduſſit, combuſſit, cremavit igne.* Schindl. *Pentaglot.* col. 1948. [b] The life of the Seraphicall Father S[t] *Francis*, *Vol.* 2. *Part.* 2. Of the lives of the Saints written by *Alphonſ. villeg.* p. 169, 171, 178, 186, 187. [c] *Vol.* 1. Of the Lives, *&c.* gathered out of *P. Ribadineira & Alphonſ. Villeg.* Part. 2. p. 361.

[d] *Ubi ſup. ad lit. b.* p. 178.

[e] *Ibid.* p. 186, 187.

[f] *Ibid.* p. 190.

[g] *Ibid.*

of Christ, the figure of his blessed wounds remaining imprinted in his flesh: Of him the Friars Minorites were called Seraphicall Brethren, or Friars of the Seraphicall Order. Thence is it that [h] *Erasmus* puts the title of *Exequia Seraphicæ*, upon one of his Dialogues, wherein he discovers the pretended zeal and reall hypocrisie of the *Franciscan* Friars.

[h] Erasm. *Colloq.* a p. 702. ad p. 729. *edit. mea.*

SECT. II.

His Errour (in calling Bonaventure *a Seraphicall zealot, because he castigated the Greek Church) refuted, and the right Reason shewed, why he was so called.*

Sect. 2.

NOw for your *Bonaventure*, whom you would have to be entituled a Seraphicall zealot, becaus he did castigate the Greek Church, if you mean by castigating the Greek Church, 1. The opposing or refuting of the errours of the Greek Church, especially in respect of their opinion of the Procession of the holy Ghost (whereof the Schoolmen dispute in the first Book of Sent. *dist.* 11.) he should not more be called a Seraphicall zealot for that, then [i] many others who did the like, as well as he. 2. If you mean that *Bonaventure* did chastise the Greek Church with more vehemence and fiercenes of spirit than other Writers did: I answer,

[i] *Pet. Lomb. l. 1 dist. 11. p. 66. Aquin. part. 1. q. 35. art 2. ad prim. & 2d & q. 36. art. 2. corp. artic. Scot. l. 1. dist. 11. q. 1. vol. 1. p. 209. Dom Bannes in prim. part. Th. art. 1 q. 2. Tom. 1 p. 376, 377. Estius in 1 Sent. dist. 11. sect. 2. p. 57. & p. 59. Bell. l. 2. de Christo c. 22. Tom. 1. p. 135. col. 2. & p. 139. col 1.*

1. That cannot be proved, for though he accounted the Greeks in his time more erroneous then their Ancestors, from [k] *Damascen* (who flourished in *An.* 730.) downward, called them *an* [l] *accursed offspring of their progenitors, adding to their*

[k] *Non dicit (scil Damasc.) quod Spiritus non sit a filio sed dicit non dicimus a filio quia Græci non confitebantur nec tamen negabant.* Bonav. *in* 1. *Sent. dist.* 11. *q.* 1. *Tom.* 5. *Operum Romæ Excus. An.* 1588. *Ex typogr. Vatican. Damascen. docet Spirit. sanct. non procedere ex filio sed per filium Damasc. de Orthod. fide l.* 1. *c.* 11. [l] *Sed modo eorum maledicta progenies addidit ad paternam dementiam & dicit quod non procedit a filio nisi temporaliter.* Ibid.

parents

parents madneſs (who were wavering, *neither confeſſing nor denying the Proceſſion of the holy Ghoſt from the Father and the Son*) but holding, *That the holy Ghoſt had only a temporall proceſſion from the Son; and for* [m] *this* (ſaith he) *the Church of* Rome *dooms them hereticks and ſchiſmaticks.* Yet the worſt he ſaith of them, he ſaith not in his own Name, but in the Name of the *Roman* Church.

[m] *Ideo tanquam hæreticos & ſchiſmaticos Romana damnat eos Eccleſia.* Ib.

So that he ſhould be called a Seraphicall zealot, for that, no more than the Pope or any Cardinall, or Biſhop, or Doctor of the Church of *Rome*, who gives his conſent to the Popes Excommunication of them, and they were Excommunicated by Pope *Martin*, as is remembred againſt them in the [n] ſecond Councill of Lions. The truth is, as the *Greek* Nation had but an ill name of old among the antient *Romans*, ſo ſince *Damaſcens* time the Greek Church was much diſtaſted by the Latines, and they by them again. For 1. The *Roman* Orator (many hundred years before *Benaventure* was born) taxed them for [o] levity, [p] unfaithfulneſs, [q] drunkenneſs. 2. That levity and unfaithfulneſs is charged upon the Greek Church, by the Roman Church; for in the 3[d] Council of *Lateran An.* 1215. under *Innocent* the 3[d], the Greeks (after [r] reconciliation with the Latines) [s] became ſo adverſe to them, that they *would not conſecrate upon their own Altars, after the Latines had uſed them, untill they had waſhed them.*

[n] *Concil. Lugd. 2[d] Anno* 1274. *Fr. Long. Sum. Concil* p. 842. *col.* 1.

[o] *Odium levium Græcorum*, Cicer *Orat. pro ligar. fol.* 225. [p] *Fidem nunquam iſta Natio coluit.* —— *Unde illud dà mihi teſtimonium mutuum*, Cicer. *Orat. pro Flacco fol.* 141. *b.* [q] *Invitatio ut Græcorum more biberetur* —— *poſcunt majoribus poculis.* Cicer. *act.* 3. *in verrem fol.* 29. *a.* [r] *Concil. Lateran.* 3. *c.* 4. *Tom.* 7. *Concil edit. Bin. part.* 2. *p.* 808. [s] *In tantum Græci cæperunt abominari Latinos ut ſi quando Sacerdotes Latini ſuper eorum celebraſſent altaria non prius ipſi ſacrificare volebant in illis quam ea tanquam per hæc inquinata leviſſent. Ibid. c.* 4.

And the children which the [t] *Latines had baptized, they baptized again.* And in the ſecond Council of *Lions*, *Anno* 1274. (to which [u] *Bonaventure* was ſent by Pope *Greg.* 10.) though the * Emperour *Paleologus* brought his Greeks to the Council, and they therein conſented to the Latines (in the Article, touching the proceſſion of the holy Ghoſt, from the Father and the Sonne) and ſubmitted themſelves to the Roman

[t] *Baptizatus etiam à Latinis & ipſi Græci rebaptizare auſu temerario præſumebant.* Ibid. [u] *Alph. Villeg.* the Life of *Bonav. Vol.* 2. of the lives of Saints, *part.* 2. *pag.* 47. * *Concil. Ludg.* 2. *Fr. Long. Sum. Concil. pag* 841. *Col.* 1.

Roman Church: yet as they had been ſo fickle and falſe (in what they undertook before that time) as to turn and revolt from what they had profeſſed, no fewer then thirteen [x] times, ſo it is not unlikely but that after this Council (when *Bonav.* was dead) even to the Council of [y] *Florence*, *An.*1438. (when the Latines and Greeks were again reconciled) there were many breaches betwixt them, which might make many Romaniſts as *great Seraphicall zealots* againſt the Greeks, as ever *Bonaventure* was, yea or as thoſe before his time, [z] who uſed the Greeks more inhumanely at the taking of *Conſtantinople*, then the *Saracens* did the Chriſtians at their taking *Hieruſalem*: Therefore you have no reaſon from *Bonaventures* zeal againſt the Greek Church, to call him a *Seraphicall zealot*, as by a ſpeciall Title, yet a zealot he was, and *Seraphicall* too, and might well be called a Seraphicall zealot, (not as you miſtake the reaſon of title) but for ſuch as theſe: Becauſe,

[x] *Tertiâ decimâ vice Græcos deficientes — Concil. Lugd.* 2[d] *Fr. Long. Sum. Concil.* p. 842. [y] *Concil Florent. Tom.* 8. *Concil. Bin. ap.* 553. *ad* p. 1038.

[z] *Nicet. Choniates lib. de Iſaac & fil. ejus Alex.*

1. He was of the Order of the [a] Seraphicall Father S[t] *Francis*, to whom that denomination was principally appropriated.

[a] In the Life of *Bonav.* by *Villeg. Vol.* 1. *part.* 1. p. 42.

2. He was not only of this Order, but devoted to it by eſpeciall vow of his mother, confirmed by miracle, for being ſick (when he was a childe) ſhe vowed (if he recovered) to give him up to be a *Franciſcan* Friar; God heard her prayer to the [b] admiration of the Phyſicians (as the writer of his *Legend* recordeth) and ſhe made good her vow.

[b] *Ibid.*

3. He was when he came out of his minority (though ſtill a Minorite Friar) a great zealot for the honour of his Founder S[t] *Francis* (and of his Order) For,

1. [c] He wrote his Life.
2. [d] He wrote of the ſix wings of the *Seraph.*
3. [e] A declaration of the rule of the Minorites.
4. [f] Two Apologies againſt the calumniators of the *Franſc.* rule.

[c] The Life of S[t] *Francis* by *Villeg. vol.* 2. *part.* 2. p. 182. [d] *Tom.* 7 *operum* Bonav *par.* 3. [e] *Ibid. Tom* 8. *operum part.* 4. *opuſc.* [f] *Ibid.*

4. Becauſe, as Seraphicall S[t] *Francis* himſelf, [g] preached not with eloquent words, and worldly wiſdom, but with much fervour of ſpirit, (as the Romaniſts write of him (ſo did *Bonav.*

[g] The Life of S[t] *Fr.* by *Villeg. ubi ſupra ac c.*

parents madneſs (who were wavering, *neither confeſſing nor denying the Proceſſion of the holy Ghoſt from the Father and the Son*) but holding, *That the holy Ghoſt had only a temporall proceſſion from the Son*; *and for* [m] *this* (ſaith he) *the Church of* Rome *dooms them hereticks and ſchiſmaticks*. Yet the worſt he ſaith of them he ſaith not in his own Name, but in the Name of the *Roman* Church.

[m] *Ideo tanquam hæreticos & ſchiſmaticos Romana damnat eos Eccleſia.* Ib.

So that he ſhould be called a Seraphicall zealot, for that, no more than the Pope or any Cardinall, or Biſhop, or Doctor of the Church of *Rome*, who gives his conſent to the Popes Excommunication of them, and they were Excommunicated by Pope *Martin*, as is remembred againſt them in the [n] ſecond Councill of Lions. The truth is, as the *Greek* Nation had but an ill name of old among the antient *Romans*, ſo ſince *Damaſcens* time the Greek Church was much diſtaſted by the Latines, and they by them again. For 1. The *Roman* Orator (many hundred years before *Bonaventure* was born) taxed them for [o] levity, [p] unfaithfulneſs, [q] drunkenneſs. 2. That levity and unfaithfulneſs is charged upon the Greek Church, by the Roman Church; for in the 3[d] Council of *Lateran An.* 1215. under *Innocent* the 3[d], the Greeks (after [r] reconciliation with the Latines) [s] became ſo adverſe to them, that they *would not conſecrate upon their own Altars, after the Latines had uſed them, untill they had waſhed them.*

[n] *Council. Lugd. 2[d] Anno* 1274. *Fr. Long. Sum. Concil* p. 842. *col.* 1.

[o] *Odium levium Græcorum*, Cicer *Orat. pro ligar. fol.* 225. [p] *Fidem nunquam iſta Natio coluit.* —— *Unde illud dà mihi teſtimonium mutuum*, Cicer. *Orat. pro Flacco fol.* 141. *b.* [q] *Invitatio ut Græcorum more biberetur* —— *poſcunt majoribus poculis.* Cicer *act.* 3. *in verrem fol.* 29. *d.* [r] *Concil. Lateran.* 3. *c.* 4. *Tom.* 7. *Concil edit. Bin. part.* 2. *p.* 808. [s] *In tantum Græci cæperunt abominari Latinos ut ſi quando Sacerdotes Latini ſuper eorum celebraſſent altaria non prius ipſi ſacrificare volebant in illis quam ea tanquam per hæc inquinata laviſſent. Ibid. c.* 4.

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Roman Church: yet as they had been so fickle and false (in what they undertook before that time) as to turn and revolt from what they had professed, no fewer then thirteen [x] times, so it is not unlikely but that after this Council (when *Bonav.* was dead) even to the Council of [y] *Florence*, *An.* 1438. (when the Latines and Greeks were again reconciled) there were many breaches betwixt them, which might make many Romanists as *great Seraphicall zealots* against the Greeks, as ever *Bonaventure* was, yea or as those before his time, [z] who used the Greeks more inhumanely at the taking of *Constantinople*, then the *Saracens* did the Christians at their taking *Hierusalem*: Therefore you have no reason from *Bonaventures* zeal against the Greek Church, to call him a *Seraphicall zealot*, as by a speciall Title, yet a zealot he was, and *Seraphicall* too, and might well be called a Seraphicall zealot, (not as you mistake the reason of title) but for such as these: Because,

[x] *Tertiâ decimâ vice Græcos deficientes — Concil. Lugd.* 2d *Fr. Long. Sum. Concil.* p. 842. [y] *Concil Florent. Tom.* 8. *Concil. Bin. ap.* 553. *ad* p. 1038.

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2. He was not only of this Order, but devoted to it by especiall vow of his mother, confirmed by miracle, for being sick (when he was a childe) she vowed (if he recovered) to give him up to be a *Franciscan* Friar; God heard her prayer to the [b] admiration of the Physicians (as the writer of his *Legend* recordeth) and she made good her vow.

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3. He was when he came out of his minority (though still a Minorite Friar) a great zealot for the honour of his Founder S[t] *Francis* (and of his Order) For,

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2. [d] He wrote of the six wings of the *Seraph.*

3. [e] A declaration of the rule of the Minorites.

4. [f] Two Apologies against the calumniators of the *Franc.* rule.

[c] The Life of S[t] *Francis* by *Villeg. vol.* 2. *part.* 2. p. 182. [d] *Tom.* 7 *operum* Bonav *par.* 3. [e] *Ibid. Tom* 8. *operum part.* 4. *opusc.* [f] *Ibid.*

4. Because, as Seraphicall S[t] *Francis* himself, [g] preached not with eloquent words, and worldly wisdom, but with much fervour of spirit, (as the Romanists write of him (so did *Bonav.*

[g] The Life of S[t] *Fr.* by *Villeg. ubi supra & c.*

parents madneſs (who were wavering, *neither confeſſing nor denying the Proceſſion of the holy Ghoſt from the Father and the Son*) but holding, *That the holy Ghoſt had only a temporall proceſſion from the Son; and for* [m] *this* (ſaith he) *the Church of* Rome *dooms them hereticks and ſchiſmaticks.* Yet the worſt he ſaith of them he ſaith not in his own Name, but in the Name of the *Roman* Church.

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[n] *Concil. Lugd. 2[d] Anno* 1274. *Fr. Long. Sum. Concil* p. 842. *col.* 1.

[o] *Odium levium Græcorum*, Cicer *Orat pro ligar. fol.* 225. [p] *Fidem nunquam iſta Natio coluit.* —— *Unde illud dà mihi teſtimonium mutuum*, Cicer. *Orat. pro Flacco fol.* 141. *b.* [q] *Invitatio ut Græcorum more biberetur* —— *poſcunt majoribus poculis.* Cicer *aff.* 3. *in verrem fol.* 29. *b.* [r] *Concil. Lateran.* 3. *c.* 4. *Tom.* 7. *Concil edit. Bin. part.* 2. *p.* 808. [s] *In tantum Græci cæperunt abominari Latinos ut ſi quando Sacerdotes Latini ſuper eorum celebraſſent altaria non prius ipſi ſacrificare volebant in illis quam ea tanquam per hæc inquinata laviſſent. Ibid. c.* 4.

And the children which the [t] *Latines had baptized, they baptized again.* And in the ſecond Council of *Lions, Anno* 1274. (to which [u] *Bonaventure* was ſent by Pope *Greg.* 10.) though the [x] Emperour *Paleologus* brought his Greeks to the Council, and they therein conſented to the Latines (in the Article, touching the proceſſion of the holy Ghoſt, from the Father and the Sonne) and ſubmitted themſelves to the Roman

[t] *Baptizatus etiam à Latinis & ipſi Græci rebaptizare auſu temerario præſumebant.* Ibid. [u] *Alph. Villeg.* the Life of *Bonav. Vol.* 2. of the lives of Saints, *part.* 2. *pag.* 47. [x] *Concil. Ludg.* 2. *Fr. Long. Sum. Concil. pag* 841. *Col.* 1.

Roman Church: yet as they had been so fickle and false (in what they undertook before that time) as to turn and revolt from what they had professed, no fewer then thirteen [x] times, so it is not unlikely but that after this Council (when *Bonav.* was dead) even to the Council of [y] *Florence*, *An.*1438. (when the Latines and Greeks were again reconciled) there were many breaches betwixt them, which might make many Romanists as *great Seraphicall zealots* against the Greeks, as ever *Bonaventure* was, yea or as those before his time, [z] who used the Greeks more inhumanely at the taking of *Constantinople*, then the *Saracens* did the Christians at their taking *Hierusalem*: Therefore you have no reason from *Bonaventures* zeal against the Greek Church, to call him a *Seraphicall zealot*, as by a speciall Title, yet a zealot he was, and *Seraphicall* too, and might well be called a Seraphicall zealot, (not as you mistake the reason of title) but for such as these: Because,

[x] *Tertiâ decimâ vice Græcos deficientes — Concil. Lugd.* 2^d *Fr. Long. Summ. Concil.* p.842. [y] *Concil Florent. Tom.* 8. *Concil. Bin. ap.* 553. *ad* p.1038.

[z] *Nicet. Choniates lib. de Isaac & fil. ejus Alex.*

1. He was of the Order of the [a] Seraphicall Father St *Francis*, to whom that denomination was principally appropriated.

[a] In the Life of *Bonav.* by *Villeg. Vol.* 1. *part.*1. p.42.

2. He was not only of this Order, but devoted to it by especiall vow of his mother, confirmed by miracle, for being sick (when he was a childe) she vowed (if he recovered) to give him up to be a *Franciscan* Friar; God heard her prayer to the [b] admiration of the Physicians (as the writer of his *Legend* recordeth) and she made good her vow.

[b] *Ibid.*

3. He was when he came out of his minority (though still a Minorite Friar) a great zealot for the honour of his Founder St *Francis* (and of his Order) For,

1. [c] He wrote his Life.
2. [d] He wrote of the six wings of the *Seraph.*
3. [e] A declaration of the rule of the Minorites.
4. [f] Two Apologies against the calumniators of the *Fransc.* rule.

[c] The Life of St *Francis* by *Villeg. vol.* 2. *part.*2. p.182. [d] *Tom.*7 *operum* Bonav *par.*3. [e] *Ibid. Tom* 8. *operum part.* 4. *opusc.* [f] *Ibid.*

4. Because, as Seraphicall St *Francis* himself, [g] preached not with eloquent words, and worldly wisdom, but with much fervour of spirit, (as the Romanists write of him (so did *Bonav.*

[g] The Life of S^t *Fr.* by *Villeg. ubi supra at c.*

[h] *Flammantia non instantia verba proferebat.* Possev.

utter not instant, earnest words, but [h] *flaming words*, as Possevin noteth out of *Abbot Tritemius*.

Apparat. Sac. Vol. 1. p. 233.

SECT. III.

The Doctor justly termed a Seraphicall Zealot for the Service-book, his absurd Elogium of it, and Calvins *Censure upon it.*

Sect. 3.

[a] Not many daies distant from the date of your letter, and in the Parsonage Hall, M. *R.W.* and my self being present. D. H.

ANd in this sense I might (as I did) well call you a *Seraphicall zealot* for the Service-book, for your discourse of it, and pleading for it, with me, hath been fierce and fiery, (as when [a] you said, If I preached against the Service-book in the forenoon, you would preach for it in the afternoon, if I would lend you my Pulpit) and your Letters, both this in English, and the other in Latine, shew rather how fondly, then how devoutly you are addicted to that: You say in this Letter, *How it was for many years the Church of* Englands *chiefest robe, both for ornament among the Reformed, and for distinction against the unreformed Churches*: And in your Latine Letter you call it, *The most glorious houshold stuff of your father.*

Animadv. 2. 1. *Robe, Ornament and Distinction*: Three brave words, very meanly and impertinently brought in, as I believe any man of ordinary apprehension will easily judge: The word *Robe* you know signifieth a garment, Hath the Service-book any resemblance to that? If you had called the *Surplice a Robe*, you might have gone away with that word, without exception, though you might have met with a check at the next word *Ornament*, from such as with much contempt and scorn used to call that a ragge: But (to let pass that gross ἀνωμαλίαν of calling the Service-book a robe) How was the Service-book an Ornament among the Reformed Churches? What Reformed Church out-of *England* and *Ireland* (except the exiles in Queen *Maries* daies, and not all of them neither) ever took it for an *Ornament*? If they had they would sure have adorned their Divine

Divine ſervice with it, and have ſpoken of it rather as Honourable, then but *tolerable, and that for a time*; as [i] *Calvin* did of the *Engliſh Liturgie* (ſaith he, writing to the exiles at *Frankford*) as you deſcribe it, *I ſee many tolerable toies, triſles, follies, unfitneſſes*; take which word you will to expreſs his Latine word *ineptiæ*, you will have as much ado to gloſs or dreſs it up into an Ornament, as to make a Silver Pen of a Gooſe quill; unleſs you adde guilding unto it, or ſome other decking of the Artificer upon the leaves and cover.

[i] *In Anglicana qualem deſcribis multas video fuiſſe tolerabiles ineptias.* Calv *Epiſt. Anglis Frankford*, p. 158.

But to ſave you that needleſs labour; *Calvin* preſently expreſſeth what he meaneth by theſe two words *tolerabiles ineptiæ*, viz. [k] *That the Liturgie was not ſo pure as was to be wiſhed, yet what faults could not be corrected the firſt day, (ſince they contain no manifeſt impiety) they were to be tolerated for a time, yet ſo, that it* [l] *meet* (ſaith he) *that the Learned, good and grave Miniſters of Chriſt do endeavour beyond it, to finde out ſomewhat more refined, more pure,* [m] *free to compoſe a new form of prayer, which may be moſt apt or fit for the uſe and edification of the Church*: and ſaith, *he knows not what to think of them to whom the dregs of Popery are ſo delightfull, as not to be pleaſed with a change for the better: Nor have they any other* [n] *cauſe of quarrell* (ſaith he) *but becauſe they are aſhamed to yield to better men, and better things.*

[k] *His duobus verbis exprimo non fuiſſe eam puritatem quæ optanda fuerat quæ tamen primo ſtatim die corrigi non poterant vitia cum nulla ſubeſſet manifeſta impietas ferenda ad tempus fuiſſe.* Ibid. [l] *Doctos tamen probosq; & graves Chriſti miniſtros ultra eniti & aliquid limatius & purius quærere conſentaneum foret.* Calv. Ibid. [m] *Nunc cum vobis ſit Eccleſia inſtituenda & liberum ſit formam quæ ad uſum & edificationem Eccleſiæ maximè apta videbitur de integro componere quid ſibi velint neſcio quos factis papiſticæ reliquiæ tantopere delectare.* Calv. *Epiſt. Anglis Frankford.* p. 158.

[n] *Nam quæ illis rixandi cauſa niſi quia pudet melioribus cedere.* Ibid.

SECT. IV.

The Service-book ſerved not for diſtinction of the Reformed Churches from the unreformed, as the Doctor ſaith: Too much conformity in it to the Romiſh Breviary, yet paſſed in the firſt Parliament of Q. Elizabeth, and why ſo.

Sect. 4.

FOr your third word, *diſtinction*, that is as ill applied to the Service-book, as the two former, for how ſerves that for

a diſtinction of the Reformed againſt the unreformed Churches? If you call thoſe unreformed Churches that have it not, you ſpeak a new Dialect of your own, and as naught as new; wherein all Orthodox Proteſtants will be againſt you: If you mean by unreformed, thoſe who are moſt unreformed, *viz.* the Roman Churches, the diſtinction was not ſo great, either in K *Henry* the 8th his time, or K. *Edw.* the 6th his time, or Q. *Elizab.* time, as it ſhould have been: Not in K. *Henry* the 8th his time, for then [o] Card. *Quignonius* at the requeſt of Pope *Clem* 7. then made the Popiſh Miſſall liker the *Engliſh* for a great part, then it was to the Roman Breviary: Not in King [p] *Edw.* the 6th his time, for when the Rebels were up in *Devonſhire*, for the reſtitution of the Maſs and other Popiſh matters comprifed in ſeverall Articles: To that of the Service-book, (which was one of them) the Kings anſwer was, *As for the Service (in the Engliſh tongue) it hath manifeſt reaſons for it, and yet (perchance) it ſeemeth to you a new Service, and is indeed none other but the old, the ſelf ſame words in Engliſh, which were in Latine, ſaving a few things taken out, which were ſo fond, that it had been a ſhame to have heard them in Engliſh, as all can judge that do report the truth.* Not in Q. *Elizab.* time, for Pope [q] *Paul* the 4th would have allowed of the Service and Liturgy, ſet out by her, *if ſhe would have received it by his authority:* And for the Engliſh Service, as it firſt paſſed in Parliament, it was not ſuch as was deſired by the beſt, but ſuch as could be obtained of the worſt ſort of Proteſtants, who made the *major* part in the firſt Parliament of Q *Elizab.* and who were ſo ſuperſtitiouſly devoted to that form of Service, that the Book would not have paſſed, if it had been ſo Reformed as it ſhould have been: We have juſt ground for this conjecture out of the [r] Conference at *Hampton* Court; where (upon the debate betwixt King *James* and others, about the womens Baptiſm by warrant thereof) the King urging and preſſing the words of the Book, ſaid, *they could not but intend a permiſſion of Women ſo to do*, the Biſhop of *Worceſter* ſaid, that (indeed) *the Words are doubtfull, becauſe otherwiſe, perhaps the Book would not have paſſed in the Parliament*; and for this he cited the teſtimony of the Archbiſhop of *York*.

[o] *Præfat. ad Paul. tert. in Brev. Roman.*

[p] *Fox Martyr. Vol.* 2. p. 667. *Col.* 2. *n.* 20.

[q] *Bp Andr. Tort. torti.* p. 142. *& B. Mort.* in his Proteſt. Appeal. *l.* 5. *c.* 18. *Sect.* 4. p. 680.

[r] The firſt daies conference at *Hampton* Court p. 14.

Why

Why then ſhould thoſe who have power to Reform what is amiſs, be confined to ſuch a form of ſervice as this? which had it been a perfect maſculine iſſue, they who ſhould (as Midwives) have holpen to bring it forth, would have been ready to ſtrangle it in its birth.

Yet ſuch as it was, with all its faults and defects, they gave their Vote unto it: but thoſe who were truly wiſe and godly, never meant to ſet up their reſt with ſuch a Reformation: For it was both irreligious and unreaſonable which ſome Prelates projected, *viz.* inſtead of proficiency towards perfection, to make us retrograde, to the ſtate and ſtature of our Churches minority, and they might as well put down preaching, and bring up Homiles, and meer reading Miniſters again, as make that form of prayer a ſtandard to our publique devotion.

Now for that you ſay in your Latine Letter, where you call the Service-book you lent me (before my Library was brought to *Br.*) *the moſt glorious houſehold-ſtuff of your father, which you ſay is pretious in your ſight, and ſo ſhall be for ever.* Methinks you honour that Book ſo much, as you muſt imply no little diſhonour to your father, as if he had not a Bible in his houſe, and no leſs diſhonour to the Bible, if he had it, and yet that were not in your eye a more glorious piece of houſhold ſtuff, then the Service-book was.

Patris mei quoadam gloriosiſſimam ſupellectilem quam præ oculis me charum habuiſſe ſemper & habiturum.

But though neither the Parliament, nor the Aſſembly did either admire or adore it, as you did, it ſhould not have been ſo contemptuouſly uſed as it was, to uſe your own words.

SECT. V.

The Service-book not caſt out by the Parliament or Aſſembly as a menſtruous cloth, as the Doctor inſinuateth, but laid aſide with honourable remembrance of the compoſers of it, and with approbation of the Book it ſelf in divers reſpects.

IT would have troubled my conſcience, to have been an inſtrument of caſting it away as a menſtruous cloth. —— *And if any*

Sect. 5. Dr H.

Divines of the Church of England *gave their advice for its opprobrious ejection, they muſt ſhew a good reaſon why they altered their own judgement, before they may hope to have any powerfull influence upon mine.*

Animadv. 3. Who they be (if any Divines at all of the Church of *England*) who caſt away the Service-book as *a menſtruous cloth*, or gave advice for its opprobrious ejection, I know not, ſure I am that I am none of them: and for my Brethren of the Aſſembly, they have at large, with much candor and fair dealing (though for that they have not been fairly dealt withall by ſome) expreſſed their ſenſe, both of the Compilers, and of the Book it ſelf: Of them they ſpeak very honourably, for they ſay, *In the beginning of the bleſſed Reformation, * our wiſe and pious Anceſtors took care to ſet forth an order*, &c. Afterwards their words are, *That what they did in laying aſide the Service-book, was not from any love to novelty, or intention to diſparage our firſt Reformers; of whom we are perſwaded, (were they now alive) they would joyn with us in this work, and whom we acknowledge, as excellent inſtruments raiſed by God, to begin the purging and building of his Houſe; and we deſire that they may be had of us, and of poſterity in everlaſting remembrance, with thankfulneſs and Honour. Ibid.* p.6.

* In the Preface before the Directory. p. 11

And of the Book it ſelf, they ſay, *That it occaſioned many godly and learned men to rejoyce much in it at that time it was ſet forth, becauſe the Maſs and the reſt of the Latine Service, being removed, the publick worſhip was celebrated in our own tongue: many of the common people alſo received benefit by hearing the Scriptures read in their own language, which formerly were to them as a book that is ſealed.* So Preface p.1,2. the worſt they ſay of it comes from the abuſe, and the worſt abuſe is, *That it was made no better then an Idol, by many ignorant and ſuperſtitious people, who pleaſing themſelves in their preſence at that ſervice, and their lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance and careleſneſs of ſaving knowledge and true piety*, p.4. whereof I finde too much proof by ſad experience in ſome of thoſe who have learned of you to miſtake erroneous ſuperſtition for religious devotion. But ſuppoſe that ſome of them had caſt it away as a menſtruous cloth,

cloth, for the defects and errours in it, and the Idolatrous doting of many, if not of moſt upon it, is it any better then the beſt humane righteouſneſs? and did they think worſe of it than the Prophet *Iſaiah* ſpeaks of that, where he ſaith, *We are all of us an unclean thing, and all our righteouſneſs are as filthy rags?* Iſa. 64. 6.

If I had ſerved God in the uſe of that form without any conſcience, I had been an hypocrite, and how can I now ſcorn and revile that againſt my conſcience, and not be an Apoſtata? Dr *H.*

It is true Sir, not only of you, but of any one elſe, and not of that form of Prayer only, but of any other, that he who formally worſhips God, either without his conſcience, or againſt it, is an hypocrite, and to revile and ſcorn that (of which a man hath formerly thought honourably and ſpoken reverently) againſt his conſcience, is to play the hypocrite alſo, and to adde to his hypocriſie the ſinne of Apoſtacy: While you ſay this in your own name, if you mean it of others, particularly of the Miniſters of the Aſſembly, or at leaſt of ſome of them (as perhaps you do) you have anſwer to that calumniatory conceipt already: If of your ſelf, your words imply that ſome have ſollicited you to ſcorn and revile the Service-book againſt your conſcience, if you know any ſuch (as for my part I do not) I doubt not but you will be more ready to ſcorn and revile them, then therein to be perſwaded by them: for you are ſo farre from all compliance in that kinde, that you charge ſuch as without ſcorn or reviling have laid it aſide, with ſacriledge and ſcandall, touching which I ſhall anſwer you, when the order of your words bring me to that charge. *Animadv.* 4.

SECT.

SECT. VI.

The Doctor alloweth the laying aside of the Service-book, so farre as justifieth the Parliaments and Assemblies removall of it, by the example of Hezekiah's *breaking of the Brasen Serpent; yet with some mistake of that story.*

Sect. 6. Dr *H.* TO *lay it aside is one thing, to revile it another; that a godly* Hezekiah *may do, if he think it a Nehushtan, but this befits only a* Rabshekah; *that may be out of obedience, this only out of peevishness or a worse principle.*

Animadv. 5. To the *reproach or reviling of the Service-book* I have answered already: that which I shall now observe, is your concession, that he that laieth the Service-book aside, if he be a Governour, may for all that be an holy *Hezekiah*, and an inferiour imployed in preparing for, and conforming to such a Reformation as that, may do it in obedience; which you seem rather to approve of, then disallow: If so, you have yet no just exception against the Assembly upon that account: for you may reade in the fore-cited place, what they did in their own words: [t] *We have after earnest and frequent calling upon the Name of God, and after much consultations, not with flesh and blood, but with his holy Word, resolved to lay aside* (mark your own words, to lay it aside) *the former Liturgie, with the many Rites and Ceremonies formerly used in the worship of God*; And they laid it aside, not as you mistaking say, *Hezekiah* did the Brazen Serpent, because it was *Nahushtan*, (*i.e.* brass or brazen) for that was not all, nor the chief cause, for which he brake it in pieces, for it was no better then brass (for the matter of it) when by Gods appointment it was first set up by *Moses*, Numb. 21. 8. but because *(even to those daies) the children of* Israel *did burn incense unto it*, 2 King. 18. 4. so the Service-book was laid aside, not so much for the matter of it, (though what was erroneous in it, and some errour certainly there was, which was worse then

[t] *Preface in Direct.* p. 7.

then pure braſs, as bad as the ruſt or droſs of that and other mettals.)

But becauſe (as the brazen Serpent) it was made an Idol, as hath been ſhewed, ſo was the Service-book, and ſo is it by many to this day; which is not ſo much the fault of the Book, as the folly of thoſe who ſo much doted on it, and ſo many dote on it, and ſo much, that (if it be not taken from them) the next generation is more like to be more infected with, then the preſent to be cured of their ſuperſtition towards it: and as *Hezekiah* called it *Nahuſhtan*, *i.e.* braſs or brazen (by this Name giving the people to underſtand, that being (when it was the beſt) but a creature, now but a meer brazen figure of a Serpent, and not ſo much (when he had broken it in pieces, having no vertue of healing, as formerly it had) there neither was nor could be any deity in it, no not when it had a miraculous operation annexed unto it; and therefore, neither ſacrifice was to be offered, nor incenſe to be burnt unto it (as then they did) ſo we may ſay (to ſuch as Idolize the Service-book) that for the materials of it, being but Ink and Paper, viſible letters, and legible words, and being not infallibly indicted by the Spirit of God, as the ſacred Scriptures are, it ſhould not be made ſuch an object of worſhip, as by many it is: and now Sir, you have by this compariſon degraded the Service-book ſo low as a piece of braſs; How can you ſet ſo high price upon it, as to make it the moſt "glorious houſhold-ſtuff your father had? If the Inventory of his goods were but ratably prized to this particular, you would not take your Childes portion after that rate, but would require an higher valuation to be ſet upon them.

" See Sect. 4. at the letter *f*.

SECT. VI.

The conſtancy and ingenuity which the Doctor aſſumeth to himſelf (if he had been an Aſſembly man) acted by thoſe who were choſen in that ſervice.

HAd I been of the *Aſſembly*, I ſhould have ſhewed ſo much conſtancy to my ſelf, as not to have eaſily changed my judge- Sect. 7. Dr *H.*

ment;

ment; and ſo much ingennuity towards others, as not to have ſubdolouſly concealed it.

Animadv. 6. Had thoſe (whoſe Office it was to make choice of men for that ſervice (thought you a fit man to be called to it, I wiſh you had made one of that number, then your own experience would have ſhewed you, many who changed not their judgement, when they changed their practiſe, in the diſ-uſe of that Book, which they had formerly uſed, rather in a way of toleration, untill the time of further Reformation came, then of approbation for perpetuall uſe (as by an immutable Law of the *Medes* and *Perſians*) who were (in that particular) of *Calvins* minde (as is * before mentioned) ſuffering what they could not then amend, and amending their own condition, by removall of it, as ſoon as the Divine providence offered a fit opportunity for that purpoſe; and who were ſo farre from a ſubdolous concealment of what they thought of it, that (when it was moſt magnified by ſuch as were Maſters of Eccleſiaſticall Ceremonies, and would have Lorded it over our faith, if we would have been ſo tame as to ſubmit our necks to ſuch oppreſſive yokes, they did not forbear (before ſuch) plainly to ſpeak their opinions againſt it: and when the times were ſo farre changed, as not only to cry it down, but all other ſet forms of prayer, they both diſputed and preached for the lawfulneſs (though not for the univerſall conveniency, much leſs the abſolute neceſſity of a ſet form of prayer) of this (for both parts of it) I can bring fair evidence of his ſincere carriage in that cauſe, whom it may be you meant (at leaſt obliquely) to tax for fickleneſs, in forſaking his firſt love, or for fallacy in ſitting ſilent, when he ſhould have freely ſpoken his minde and conſcience on that behalf.

*At the letters I, K, L, M, N, in the 2d Alphabet.

SECT. VIII.

The removall of the Service-book, as before ſhewed, is neither Sacriledge, nor juſt cauſe of Scandall, as the Doctor ſuggeſteth.

I Should have propounded ſome Conſiderations, before they had determined, though now I propound no Objections, after their determination: And my Conſiderations would have been ſpecially theſe, which you do intimate of Sacriledge and Scandall, for it could not but have ſeemed unto me Sacriledge, to rob God of his Worſhip, and it could not but have ſeemed Scandalous, to rob him of that Worſhip which he had once ſolemnly devoted to his Sanctuary. Sect. 8. Dr *H.*

The former part of your ſpeech ſeems ſo modeſt, that had you ſtill contained your ſpirit in ſuch moderation, as thoſe terms imply, * but you did not, the breaches betwixt us had never been ſo wide, nor ſo loud, as they have been, and as the ſequell will ſhew: for the preſent, to the Objection of ſacriledge and ſcandall, I ſhall ſay little now, having in expectation a fitter occaſion to ſpeak to them more fully: Now it may be enough to ſay, Firſt, Whereas you ſay, *To take away the Service-book, is to rob God of his Worſhip, which he had once ſolemnly devoted to his Sanctuary*, may imply, either *actively*, that God himſelf devoted them to his Sanctuary, or *paſſively*, that they were devoted by others: the former I ſuppoſe you do not mean, though your words may bear ſuch a ſenſe; and for the latter, if you think that an outward particular form of worſhip ſo devoted, as that was, may not be taken away without Sacriledge, it is your errour, for Chriſt hath preſcribed no particular form of worſhip for his Church in the new Teſtament, as he did in the Old; if he had, all Chriſtian Churches ſhould have been bound to that, but ſince he hath therein left them free (except for the generall rule of decency and order, 1 *Cor.* 14.40.) and the ſhort form of Prayer, commonly called the Lords Prayer, but is not a prayer, ſay ſome, but only a pat- *Animadv.* 7. * See Sect. 3.

ment; and ſo much ingenuity towards others, as not to have ſubdolouſly concealed it.

Animadv. 6. Had thoſe (whoſe Office it was to make choice of men for that ſervice (thought you a fit man to be called to it, I wiſh you had made one of that number, then your own experience would have ſhewed you, many who changed not their judgement, when they changed their practiſe, in the diſ-uſe of that Book, which they had formerly uſed, rather in a way of toleration, untill the time of further Reformation came, then of approbation for perpetuall uſe (as by an immutable Law of the *Medes* and *Perſians*) who were (in that particular) of *Calvins* minde (as is * before mentioned) ſuffering what they could not then amend, and amending their own condition, by removall of it, as ſoon as the Divine providence offered a fit opportunity for that purpoſe; and who were ſo farre from a ſubdolous concealment of what they thought of it, that (when it was moſt magnified by ſuch as were Maſters of Eccleſiaſticall Ceremonies, and would have Lorded it over our faith, if we would have been ſo tame as to ſubmit our necks to ſuch oppreſſive yokes, they did not forbear (before ſuch) plainly to ſpeak their opinions againſt it: and when the times were ſo farre changed, as not only to cry it down, but all other ſet forms of prayer, they both diſputed and preached for the lawfulneſs (though not for the univerſall conveniency, much leſs the abſolute neceſſity of a ſet form of prayer) of this (for both parts of it) I can bring fair evidence of his ſincere carriage in that cauſe, whom it may be you meant (at leaſt obliquely) to tax for fickleneſs, in forſaking his firſt love, or for fallacy in ſitting ſilent, when he ſhould have freely ſpoken his minde and conſcience on that behalf.

*At the letters I, K, L, M, N, in the 2d Alphabet.

SECT. VIII.

The removall of the Service-book, as before ſhewed, is neither Sacriledge, nor juſt cauſe of Scandall, as the Doctor ſuggeſteth.

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I Should have propounded ſome Conſiderations, before they had determined, though now I propound no Objections, after their determination: And my Conſiderations would have been ſpecially theſe, which you do intimate of Sacriledge and Scandall, for it could not but have ſeemed unto me Sacriledge, to rob God of his worſhip, and it could not but have ſeemed Scandalous, to rob him of that worſhip which he had once ſolemnly devoted to his Sanctuary.

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* See Sect. 3.

Page 38. tern of prayer (but the Directory of the Assembly saith it is both) they are at liberty to frame diversity of forms (so they be consonant to the sound doctrine of the Scripture) and what they frame themselves, they may correct or change, take away the old, and substitute a new Form, as they conceive may be most convenient for the honour of God, and the furtherance of godliness. Secondly, To call the taking away of an humane form of Divine worship, Sacriledge, is no reproach not only the present Reformation, but the precedent in the daies of King *Edward*, for then there was one form of Service at *Salisbury*, another at *Hereford*, another at *Bangor*, another at *York*, another at *Lincoln*, but [x] King *Edward* abolisht them all, and establisht another form, which was to be the form of worship to the whole Realm. Thirdly, The Translations of the Bible, and singing Psalms turned into Meeter, were with the Service-book, devoted to the Service of God in his Sanctuary, so were the Books of Homilies; Was it sacriledge in [y] King *James* to take away all precedent Translations, the *Geneva* especially, which was most in use before since his coming to the Crown of *England*, and had been Printed above 30 times by Queen *Elizab.* and his priviledged Printers *Christopher* and *Robert Barker*, and making a new one to put the old out of use and office; or was it Sacriledge in King *Charles* to cashire the old Psalm book, made partly by [z] *Thomas Sternhold, Groom of King* Edw. *the* 6th *his Bed-chamber*, and the rest, by men of the same relation and Religion, by authorizing his Fathers Edition of the singing Psalmes to be published in the Churches of his Dominion.

Or were you guilty of Sacriledge, when you left off the Homilies [a] which King *James* would have allowed, not only as Sermons

[x] So in the Preface of King *Edwards* Service-book. p. 2. Printed An. 1549.

[y] King *James* (upon exceptions taken at Translations of Scriptures in the Service, out of the corrupt Editions of the English Bible, published in the reign of *Hen.* 8. and *Edward* the 6.) said he could never yet see a Bible well translated in English, but the worst of all his Majesty thought the *Geneva* to be: So Dr *Barl.* then Dean of *Chester*, in his relation of the Conference at *Hampton* Court, p. 47. he had a spleen a blast the *Geneva* for their Government sake, as Presbyteriall and not Episcopall: this Bible, for some Notes, which he said were *very partiall, untrue, seditious and favouring too much of dangerous and traiterous conceipts*, he disallowed, *Ibid.* But an unprejudiced Reader will finde no such matter in them; howsoever, for the disgrace of both, a new Translation must be made (and so it was) that they might be shut out of the Church, both the *Geneva* Translation and the Annotations upon it.

[z] *Balai Cent* 9. *Vol.* 1. p. 728.

[a] Where there are a multitude of Ser-

Sermons deputies, but as their fellows in joynt Commission with them?

Obj. But you will say, Change is no robbery, to take away a silver Chalice from the Communion Table, and to put a golden one in its place, or to bring a more perfect Translation of the Bible (for one less perfect) a more exact Psalm book, then that which hath been formed in ruder times, and to preach a Sermon, instead of reading an Homilie is no Sacriledge, but Religious Beneficence, but the new Reformation hath taken away the old Service, and hath not set up a new one, nor any other in the room thereof.

mons, there he would have Homilies read divers times. Confer. at *Hampt.* Court, p. 57.

Sol. There hath been done so much in effect in the Directory, that there will be no defect in the publique worship, if the Minister be but competently qualified, both for praying and preaching, as he should be; for by following the direction there given, he may as well make his own Prayer, as his own Sermon, especially if he give himself to both (as the Apostles did) *Act.* 6. 4. and make use of such [b] helps, as God hath been pleased to furnish this age withall, above many of the former; and I doubt not but as at first setting up of the English Liturgy, there was necessity to make use of many illiterate, yet well meaning upright-hearted Protestants to take the cure of many Parish Churches, for want of a competent supply of Learned men, as [c] *Cambden* observeth in his Hist. of Qu. *Eliz.* and in the Preface of the Homilies of the first Edition (to my best remembrance, for I have not the Book by me) it is said, There was scarce to be found, for every County, a well qualified Preacher, who without a Praier book, and an Homilie, could not pray to God for, nor Preach from God to the people: But now there will be, by Gods blessing on means and helps (more then heretofore) a sociableness of proficiency, both for Praying and Preaching, so that Ministers shall have no more need to have their Praiers made for them, than their Sermons; and why should they not be able to make their own words in the reading Pew, as well as in the Pulpit; or why (as the manner of some is) may not all be done in one place.

[b] Among divers others, the most copious, perspicuous, and the most exact for matter and method yet extant that I have seen, is Dr. *Wilk.* Warden of *Wadd* Col. in *Oxford* his Book.

[c] *Cambd.* Hist. *Eliz. L.* 1. *An.* 1550. p. 30.

For your second exception of Scandall, you know the usuall distinction of *Scandalum datum & acceptum*, he that gives the Scandall is the offender, that is, he that doth any thing he should not do, whereby another may justly be offended, but he that takes offence at a warrantable act, not he that acteth warrantably, is the offender: No donbt when *Hezekiah* brake the brazen Serpent, those who did so Idolize it, as to burn Incense to it, were offended with his severity in breaking it, but that was their fault, not his, whose purpose was by that Reformation to remove a great occasion of Scandall from the eyes of the people, and that was their meaning who laid aside the Service-book, at which many godly persons took offence, because it was,

1. So conformable to the Popish Mass-book, as * before hath been observed, whereof I can make more particular proof, and haply shall do in time convenient.

* See Sect. 4.

2. Because the Scriptures brought into it were taken out of corrupt Translations, even since there was a better set forth by King *James* his procurement.

3. Because Apocryphall writings were prescribed to be read, and much of the Canonicall Scripture left out.

4. Because there were many particulars in it very liable to suspicion of an erroneous sense.

5. Because by it many of the best Christians, who durst not use the gesture of kneeling at the Sacrament, were excluded from the Sacrament, all which gave great occasion to the schism of the Brownists.

6. Because it was so strictly urged,

1. That by the 14 Canon it might not be lawfull for a Minister to omit any part of it, though besides his Preaching, he had both Sacraments to be administred, and Catechism to be performed.

2. Ministers were enjoyned to make it their Diurnall of Devotion, when Dr *Easdall* Chancellour of *York*, Dr *Cousens* and Dr *Wickam* were Visitors at *Chest.* for Archbishop *Neale*, they required the reading of the Service book every day, and when it was objected the people would not come to partake with the Ministers; What of that, said Dr *Cousens*

to

to him that made the objection, do you come and do your duty; *There be rivers in the wilderness where no man dwels*, alledging *Psalm* 104. 10. but he forgat the following verse, *They give drink to the beast of the field, the wilde Asses quench their thirst.*

7. Because divers godly and learned Ministers, who scrupled subscription and conformity to the Service-book (not without apparent reason) were in the year 1605, to the [d] number of 277, called in question about it, 260 were under censure, some of Admonition, some of Suspension, some of Deprivation.

[d] The Survey of the Book of Common-Prayer, p. 161.

And it was matter of Scandall to the weak and wicked, as the brazen Serpent was; for as the Jews did by that, so do most ignorant and prophane people do by this, Idolizing it so much, that they preferre a piece of Service-book at the grave, before Preaching of a Sermon in the Pulpit: I speak what I know by experience of some, who were so much offended at my refusall of the one, that they would not give me thanks for my pains in the other, and some are constant recusants from their Parish-Church, though they dwell very near it, because I am not constant to a set form of prayer, particularly to that of the Service-book.

I will conclude mine Answer to this Objection, with the conclusion of a debate betwixt Dr *Edw. Maynw.* the last Chancellour of *Chester*, and my self (as I have observed in my Latine Answer to your Latine Letter) which we had many years before the beginning of the last Parliament, which was this, I having shewed him what offence was given and taken by urging of the Service-book, such as it was, and how little appearance of just cause of exception there would be, if it were laid aside, he confessed at last and said, *We shall never have peace and true charity in the Church, untill it be taken away.*

SECT.

SECT. IX.

A set or composed form of Prayer, how farre lawfull or needfull.

Sect. 9.

Obj. BUt the want of that, or of some other new composed form in stead of it, causeth much scandall by many mens un-premeditated and extemporary utterance, whereby they speak that many times, which tends rather to the debasing of that holy Office, and to the offence of a prudent and pious hearer, then to the honour of God.

Sol. It may be so, yet 1. That must not prejudice the gift of God by the Spirit of grace and of supplication, *Zech.*12.10. which divers doubtless have, and give evident proof of it by their practice. I have heard it, and [c] once before published it in Print (which I may here pertinently repeat) from a very faithfull [f] witness, that a man of high place in the Church, and of eminent parts and proficiency in all kinde of knowledge, especially of Divinity, acknowledged, that he hath *heard a layman in a leathern jacket pray by heart, without art or book, and with such an evidence and demonstration of the Spirit, as hath made him much ashamed of his own defects and disabilities to perform that duty of devotion in such a manner and measure as he had done.*

[c] In the 2d Sermon of my Moniter of Mortality.p.23

[f] M. *St. G.*

2. For those that have not the gift, they may by premeditation and study compose a set form of prayer for themselves and their people, which may prevent the precipitation of any unfit or offensive expression.

3. Because most are loth to own their own wants, and to seem less able for their calling than other men are, who need not tie themselves to any set form of words, it might I conceive be expedient, as an help to such as are more weak in parts or spirit (for some have rather too much bashfulness, than too little ability for the service) and for a prevention of their errours, who are too presumptuous *in boasting themselves in a false gift*, Prov.25.14. pretending *to have that they have not, and*

and ſo undertaking beyond their power, as it is in the note upon the place, in the firſt Volume of the late large Annotations, as alſo to prevent preſumption in ſome, and for evidence of conſent of Churches in the ſervice of God; and laſtly, for a ſupply to the defects of the common people (who commonly are acquainted with no prayers, but thoſe they hear in the Congregation) that a ſet form were compoſed in ſtead of the old Service-book (but not ſo imperiouſly impoſed, as that was) which might be ſo much better done in the preſent age (by the beſt gifted in that kinde) as when the people are well acquainted with it, might give them better content than the Service-book did:

For as the Tranſlations of the Bible are more perfect now, than in King *Edwards* reign they were, and Preaching more ſolid, more methodicall and eloquent than in his daies, (as will appear by comparing *Latimer*'s Sermons before that King, with others before Q. *Elizab.* the two late Kings, the long Parliament, which laſt amount to many Volumes now they are Printed;) And the ſinging Pſalms are more exactly rendred in Meeter by divers in old *England*, and lately by our Brethren in new *England*, than thoſe *Thom. Sternhold*, *Will. Hopk.* and *Rob. Wiſd.* ſo no doubt, if we compare Printed Prayer-books as old as the firſt Engliſh Liturgie, with thoſe which have been ſet forth in our own time, we ſhall finde as much pre-eminence as difference in the latter above the former, and if ſuch a deſign ſhould be ſo farre taken to heart, as to proceed to effect, becauſe moſt of the Reformed Churches of Chriſtendom have found cauſe to frame a ſet form of prayer for themſelves, yet I ſhould never deſire to have it ſo rigorouſly urged, as § *Calvin* adviſed, nor ſo peremptorily preſſed to practiſe, as ſome Prelates have done, but that it were rather commended to the uſe of all (for the reaſons before alleadged) than ſtrictly commanded to any, for many would act in a way of freedom, who would not come under a ſervile obedience, eſpecially for that which is neither expreſly preſcribed nor prohibited in Scripture. By this propoſall and plea for a ſet form of Praier, I intend not to take off or cool any mans deſires or indeavours to be able to walk without ſuch a crutch: But for Preachers eſpecially I would

§ *Quod ad formulam precũ & rituum Eccleſiaſticorum valdè probo, ut certa illa exſtet a quâ paſtoribus diſcedere in functione ſuâ non liceat.* Calv. *Epiſt. Protectori Angliæ*, p. 69. *edit. meæ Genev. Excuſ.* 1575.

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would have them give themſelves to the double duty, wherein the Apoſtles exerciſed themſelves, *viz. Prayer and the Word of God*, Act. 6 4. as well that as this, that by Gods bleſſing they may prove good proficients in them both. It was the great errour and the mother in groſs ignorance in former times, that Miniſters pinion'd their devotion to the Service-book, when many who were but reading Levites, were ſo word-bound with it, that upon any occaſion which they met not with in that road, they were at a ſtand, and as mute as fiſhes; which cals to my remembrance Sr *Thomas Holcrofts* Curate, at the *Vale-royall* in *Cheſhire*, to whom he went when his houſe was on fire, deſiring him to pray, the Curate betook himſelf with much haſt to his Service-book, and finding out the prayer for *Rain if time require*, prayed according to the form thereof, That God would ſend *ſuch moderate ſhowers*, &c. Moderate ſhowers Sir *Hummet* (ſo was the Curate called) ſaid the Knight, that will do no good, it is a great fire, a very great fire: howſoever he had none other holy water to quench it: Thus he expoſed two things (beſides himſelf) to deriſion (which ſhould be entertained with gravity and reverence) *Calamity* and *Devotion*.

SECT. X.

The Doctors pretended moderation and modeſty (concerning the Service-book, and his ſeeking to defraud me of the peoples favour,) Confuted.

Sect. 10. Dr *H.* *These (I might ſay) would then have been my Conſiderations, but I do not ſay they are now my Objections; yet haply they may be ſo to your ſelf in private hereafter, if you will faithfully promiſe me (firſt your privacy, then your ſatisfaction.*

Animadv. 8. Your choice of Conſiderations, before Objections, is prudent and methodicall; I would it had been your manner to keep your ſelf in that good order, I ſhould not then have had ſo much to object againſt your inconſiderateneſs both of ſpeech and writing as now I have, nor ſhould you have need to capitulate

tulate with me for a promiſe of privacy, your own diſcretion would have been your protection, if I had either not promiſed (as I never did, though in your * Letters you impoſe a promiſe upon me) or had not kept your counſell, which upon a lawfull promiſe no provocation ſhould have made me violate, but you were commonly ſo confident in your high conceipt of the Service-book *, that (notwithſtanding all that was ſaid or done by the ſuperiour powers againſt it) you were willing to have appeared a publique Champion for it in the Pulpit, ſo far were you from any need of my ſecrecy for your ſecurity in that matter, unleſs you counterfeited a courage then, as it may be you do a fear now: Howſoever to require me to give you ſatisfaction in what you ſhall object, is as unreaſonable, as if I ſhould condition with you to reſt ſatisfied with whatſoever anſwer I ſhould make to what you objected.

* Both in this, and one in Latine.

* See Sect. 3.

I ſhall deſire to have no gall in my ink, and I hope to finde none in yours, yet muſt crave leave to ſay that your making me a candidate of the peoples applauſe, by endeavours to expoſe you and your performance to their diſlike, ſavours of too much bitterneſs, if you do not believe it, and of too much credulity, if you do. Dr *H.*

In this paſſage you deliver your own *deſire* for your ſelf, and your *hope* of me, with a *Dilemma* againſt me; your *deſire* you ſay, is *to have no gall in your ink, and you hope to finde none in mine*; (that is a figure, for I know you would not be underſtood according to the letter.) Your minde is, that our writings might not be imbittered with uncharitable expreſſions, if you had ſtopped there, I might have thought that you had a better conceipt of me than of your ſelf, becauſe of your ſelf you ſay, *but that it is your deſire*, and we may deſire the Reformation of the lewdeſt, of whom there is leaſt hope; but of me you ſay you hope, and hope is not without ſome appearance or ground of good, yet ſure your deſire of ſuch a Chriſtian temper is very faint, or comes upon you very ſeldom, ſince a very ſmall occaſion eaſily puts you into a paſſion, and your paſſion uſually vents it ſelf with much virulence, whether you write or ſpeak, and your hope of me ſeems very light, ſince your *Dilemma* in the next words, tends to convince me of too much bitterneſs, if I believe not that you deſire the applauſe of the *Animadv. 9.*

people, to the prejudice of mine acceptation of too much credulity if I do.

To the first part of it I answer, 1. That if I should say you *desired to be the peoples Canditate*,&c. and not believe it, this were hypocrisie, rather than bitterness, for if I were disposed to speak bitterly against you, I would not deal so mildly with you, as to lay so small a matter to your charge, as that you desire to be gracious in the peoples eyes, whose Pastor you were, and that therein I may not be your *Jacob* to supplant you, which if you confess, more will be ready to excuse you, than to condemn you for it. To the other part, that it is *too much credulity, if I do believe it*, I say *it were gross stupidity in me, if I did not believe it*, having had abundant evidence of it, of severall sorts ever since I first saw you.

SECT. XI.

The Doctor desires no entercourse by Letter with me, until he be removed out of the County, upon pretences false and frivolous.

Sect. 11. Dr *H.* *FOr which cause I shall not desire any such entercourse of Letters whiles you are among those who have sworn themselves into an Antipathy against me, or I among them who seem to have a Sympathy with my Religion.*

Animad. 10. Of this passage I have observed somewhat, but that was only as a *superfedeas* to our enterchange of Letters for a time, and that time must be (say you) 1. *While I am among those who have sworn themselves into an Antipathy against you*, &c. Have you so soon forgotten your caution of bitterness, as to write thus bitterly of them (who upon their Oaths) did but discharge their consciences in matters criminall against you? and how can you say they *swore themselves into an Antipathy against you?* Was not their Antipathy as you tearm it, of an *Ante*-date (of three or four years time) before their swearing? Truly, Sir, for those whom you chiefly mean in this hainous charge (so far

far as I can judge of them, and I have had opportunity to know them better then you) they are ſo farre from being too forward to ſwear falſly that in a cauſe of mine, they were very loth to take a true Oath, if otherwiſe they might be freed from it. 2. *While you are among them who ſeem to have a Sympathy with your Religion.* Your Religion Sir? I had thought you and your friends, and I and my friends had been all of us of one Religion; but if we be not, we differ (ſure) chiefly in this, that we hold the Bible the beſt furniture of our houſes and cloſets, and you the Service-book: If ſo Sir, we would not change our ſpirituall Birthright, or double Legacy in our Lords Will and Teſtament, Old and New, for your Meſs of red Pottage, your Rubrick and Service-book, if we might have a world to boot.

For the firſt may increaſe more jealouſie in you, the latter may raiſe more imputations on me. Dr *H.*

However your Dichotomy of reaſon, for our not writing to each other, be made; I am ſure it is miſapplied, for imputations are the effects of the former, *viz. ſwearing Antipathy*, which you apply to the latter; and jealouſie proceeds from the latter, *viz. the Sympathy of your friends*, which you apply to the former: And ſo you place them as improperly and impertinently, as if you ſhould put a glove on the face, and a mask on the hand. *Animad.* 12.

SECT. XII.

The Doctors contradicting of himſelf, calling me an Oracle, to whom he will have free approach, not when we are neareſt together, but when we are farther aſunder: How prepoſterouſly he preferres temporall intereſts before ſpirituall, and miſtakes velitations as leſs then differences: His Epiphonema flat and feeble like the premiſes.

BUt after my removall out of the County (which at this inſtant takes up much of my thoughts and time) I ſhall be glad I may Sect. 12. Dr *H.*

have free approach to such an Oracle, as your self, and will not want good advice for want of asking it.

Animad. 12. Of your removall out of the County, you give me occasion to speak in another place, but where-ever you be, I shall never look you should, nor do I believe you ever meant to take me for your *Oracle*, or as you write (before) *to depend upon me for solution of your doubts*, but if ever you had so high thoughts of me, so humble an estimation of your self, by what *Circean charm* have you changed me from an Oracle of truth into a teacher of Heresie, by whom the people under my charge may be rather poysoned then nourished (as in your oft recited and refuted, and ever to be abhorred slanderous [h] Letter you do) for that you say, you *will not want good counsell for want of asking*: I can truly answer you, that you have been often offered good counsell, yet were not so ready to take it, as to take offence at him, who freely gave it you without asking: But how can you promise such free approach to your Oracle, when by removing your self out of the County, you put your self at further distance from him? it is not so easie for you to act contradictions, as to speak them.

[h] Of this Letter, see the conclusion of the Preface.

Dr *H.* *Only first let temporall interests be fully setled betwixt us, then our spirituall velitations (for I will not call them differences,* &c.)

Animad. 13. *First let temporall interest be fully setled.* What temporall interests setled, first setled, fully setled, before we meddle with spirituall? This is the method not of Christians, but of worldlings, directly contrary to the counsell of our Saviour, *Matth.* 6.33. Then say you, *our spirituall velitations (I will not call them differences.)* Why so Sir, do you think difference imports more opposition then velitation doth? If you do, you are much mistaken for two may differ divers waies, and yet abstain from all strife and contention, but velitation is a striving or contentious difference, for [i] *Velites* (from whom that word is derived) *were souldiers, who followed the warres, and were substituted in the room of such as were dead, and they fought with slings and stones, and sometimes with spears, but without any defensive armour*: Thus a man may say (without any cause of offence) that you and your wife do differ Grammatically in gender, and Logically in number, as you are a man, she a woman, as individuals

[i] *Velati vocitati sunt milites qui vestiti & inermes exercitum sequibantur & in mortuorum locum substituti solebant hi postea mutatis literis* Velites *appellati sunt & velitaris pugna dicta quæ fundis ac lapidibus interdum etiam hastis fieri ab inermibus solet.* Perotti *cornucop col.* 31. *nu.* 30, &c.

dividuals do; and morally in qualities, for in mine obſervation you are more paſſionate, ſhe more patient; ſhe more ſilent, you more talkative: but it would be liable to juſt exception, (in a true underſtanding of the word) if he ſhould ſay you had *velitations* betwixt you, when you live lovingly and peaceably together.

But were the word *velitation* a weaker word, I ſee no reaſon why you ſhould wave the word *difference* in our caſe, and make choice of it as more remiſs and moderate, ſince you make no leſs matter than of ſacrilege and ſcandall to take away the Service-book, whereas I deny, and (I think) have already diſproved both, and is not this ground enough to call our diſſenting opinions and conteſtations, *differences*. But you that now ſeem ſo diſpoſed to peace, as not to admit of a word of difference betwixt us, how is your calmer *æquor*, rufled up into a boyſterous *fretum* at other times? How oft for one diminiſhing *Meioſis* of this kinde, do you take up an aggravating *Auxeſis*, and therein are ſo rampant, as if you meant to make me ſo afraid of your fury, as tamely to ſacrifice mine innocence, to your tempeſtuous violence.

Then our ſpirituall velitations will begin with more freedom, continue with leſs prejudice, and conclude with the leaſt inconvenience, which muſt be a ſpecial proviſo and care of, &c. Dr *H.*

Though you ſhould not begin at wrong end (as you do) in giving precedence to matters temporall, before ſpirituall, the Epiphonema of your Letter may not paſs without ſome Animadverſions upon it. 1. Whereas you ſay, *Our velitations will begin with more freedom*, I ſuppoſe you mean freedom of ſpeech, and that truly is a neceſſary condition of Scholaſticall debate, and cannot in juſtice be denied, while it keeps cloſe to the matter and order of Diſpute, and digreſſeth not from the dictates of reaſon to deviations of paſſion. But ſuch a regulated freedom would be to you as *Phocion* to *Demoſthenes*, κοπὶς τῶν λογῶν, an hatchet to cut off the ſuperfluity of his luxuriant Oratory. For I have obſerved, not only in your pleading for the Service-book, but in your ordinary diſcourſe (in which obſervation, ſuch as you know are able to judge, have concurred with me) that you are ſo tongue-free, as that you uſe to ſpeak, as ſouldiers meaſure plunder. *Animad.* 14.

plunder, by the long Ell, that is, by the Pike, as *Phil. Commin.* hath it, and will not allow others an inch of room or time to word it with you, though they be able to ſpeak as wiſely, and in their wiſdom do rather chooſe to hold their peace, then to weary others with multiplicity of words, as you uſe to do.

2. For continuing with leſs prejudice that might be expected, if prejudice did not make a great foreſtalment of judgement, and prepare the minde and will for obſtinacy, at the beginning as in your ſelf, (I am confident) it did; ſo that (as I ſaid in mine anſwer to your Latine Letter) to labour to turn you from your pre-conceived opinion, is all one with the labour of the Popiſh Novice, who (at the command of his ſuperiour) watered a [k] logge of wood a whole year together, as if it had been ſome lively plant, with hope of fruit.

Ignatius Epiſt. de obed. joyned with the rules of the ſociety of Jeſus.

3. For that you ſay of *concluding with leſs inconvenience*, it is like a feeble concluſion of a Syllogiſm from infirm premiſes, for there is no vigour in either of the precedent particulars, to invite to a ſpirituall velitation, after the ſetling of temporall intereſts, much leſs in this laſt; for who will undertake a matter of this moment, (upon ſuch a poor and dull inducement) as the avoiding of ſome inconveniences, or abating them from a higher to a lower degree, when by a totall forbearance he may totally ſhun them: Wiſe men will expect, that the managing of ſuch a controverſie ſhould produce ſome good ſucceſs or benefit, anſwerable to the pains beſtowed upon it: and in your concluding Conſideration, you ſhould have ſharpened your motive, that it might have been, as a goad and a nail faſtened by a Maſter of the Aſſembly, *Eccl.* 12.11. but it fals flat like a bolt, or an arrow ſhot without an head, and ſo this Letter ends, and a worſe ſhould follow, with the refutation of it, but I hope to reſerve them both to be divulged at a fitter ſeaſon.

EJa age, Vir Doctiſſime, ex compromiſſo fiat, ut quæ inter nos eſt opinionum diſcordia (& opinionum tantùm ſit monebit me charitas, qui amiſi mea, monebit re multo magis juſtitia, qui poſſides) Latino idiomate agitetur.

Æquum enim eſt ut quæ ſunt propriæ Scholaſticorum diſceptationes, Scholaſticorum more diſcutiantur. Quorſum autem Regina ac Domina Scientiarum Theologia utatur linguâ ſervili & vernaculâ? Quorſum loquelâ ſuâ Populum appeller, quæ ſenſibus ſuis etiam literatiſſimorum captum tranſcendit? Quin etiam hoc peregrinum idioma aut me à metu Crucis liberabit, quia ſeditionis accuſationem (penè dixeram ſuſpicionem) non patitur, aut ſaltem perducet ad Crucem Chriſti, quæ linguam Latinam non minus quàm ipſam Hebræam olim ſanctificavit. Ubi contemplari potero (proh dolor) Jeſum meum rurſus Crucifixum per Judaizantes Chriſtianos; & Inſcriptionem illam *Hic eſt Rex Judæorum*, non atramento ſed ſanguine delineatam ab iis qui dicentes *Hic eſt*, derident; dum oſtentant Chriſtum, Crucifigunt. Hunc ego Regem, Hunc ego Cæſarem Appello, qui poteſt & ſeipſum & Me indignum Peccatorem, ſalvum facere. Populum Appellari in in hâc causâ, ab aliis, moleſtè fero; à me non Patior. Et proinde Intimas omnium Veritates, exoticâ (ut ità dicam) dialecto differendas tibi offero; Ne vel Ego ad Faciendum Populum ſcripſiſſe videar, vel Tu ad Inficiendum; Ego ad faciendum Populum, dum pro antiquo Religionis Exercitio atque Ritu diſputo, quæ Populi eſt ſpiritualis Hæreditas; Tu ad inficiendum Populum, dum extemporaneam Colocynthidis farraginem, licitè Eccleſiæ obtrudi aſſeras in Cultu Publico, Animo licet deteſtandi Schiſma, & Apoſtaſiam, Calamo tamen Schiſmatica & Apoſtatica quælibet Enthuſiaſtarum figmenta defenſuro; Utpote quæ ex hâc ſpirituali ſive Licentiâ ſive Laſciviâ, ſive Intemperantiâ ſive Inſaniâ (neſcio enim quod dicam, nam & ipſi neſciunt quod dicant) tanquam ex impuriſſimo fonte emanabunt.

Et jam Liturgiam Anglicanam (in meo Libello, Patris mei יה, glorioſiſſimâ quondam ſupellectile) præ oculis expanſam habes, quam ego præ oculis charam ſemper habui, & habere cupio. Expande ulteriùs, introſpice, imò intimiùs ſpecta, nihil invenies quod Idolum aut menti objiciat, aut oculis repræſentet; niſi forſan ipſa ſculptura Literarum, pro ſuperſtitione Babylonica reputanda ſit; & illud, *Non facies tibi Sculptile*, Artem Typographicam eliminare debuat è ſeculo, veteteq; nos figuras & imagines Literarum exarare: (Quod metuo brevi Homunciones à ſolo ſpiritu edocti pro ſuâ autoritate determinabunt.)

Hookerum itidem habes, meâ manu notatum, tuâ indagine perluſtrandum, Judicii pænè Divini, at Modeſtiæ pluſquam Humanæ *Hookerum*, in cujus Judicio mille Theologos, Scholaſticos mille mille reperies; in cujus Modeſtiâ unum pænè Hominem deſideres. Judicium ille ſuum Patribus noſtris reliquit, O ſi & modeſtiam nobis Filiis reliquiſſet, non tam præpropero

studio scripturientium Theologastrorum Cacoethes dementati Populi frontes Impudentiâ, Linguas blasphemiâ, Animos Apostasiâ obduxisset. Non tam Præproperâ Audaciâ ipsi Patres suos, Religionem Patriam, Deum Patrium, imò suum, imò semetipsos Abjecissent. Infandum scelus, sed (ut ait Propheta *Jeremias*, cap. 5. v. 30, 31.) Res stupenda & horrenda fit in terrâ hâc Prophetæ ipsi prophetârunt falsò, & sacerdotes dominatum exercent horum operâ, & Populus meus ità amant. Inspiciamus Tremellium, *Sacerdotes dominatum exercent horum operâ*. i. Dominos agunt in Hereditatem Domini (ait ille) ut dicitur 1 *Pet* 5. 3. idque Ministerio Pseudoprophetarum, quos Sacerdotes ad conciliandam sibi Autoritatem submittebant. Putâsses Interpretem ipsum, non tantùm Propheram, Prophetâsse de nostris hisce temporibus, quæ ut ultima, ità pessima sunt & vilissima degeneris & malignantis seculi. Sacerdotes (privati, puta, sacerdotes) Dominos agunt in Hæreditatem Domini, *i.* in Clerum, ut loquitur S. *Petrus*, in universos, ut loqui amant sancti Populares. Loquamur & nos cum vulgo, ut ut sentiamus cum Apostolo & sapientibus, & dicamus, Dominos agunt in universam Hæreditatem Domini, aut certo certiùs Agerent, idq; ministerio Pseudoprophetarum quos ad conciliandam sibi autoritatem submittebant, nisi quod Pseudoprophetæ, qui aliis poterunt Autoritatem conciliare, non tantùm autoritatem sed etiam Dominium sibimetipsis & faciliùs conciliare poterunt, & meliùs conservare. Sed reverà utriq; & Sacerdotes & Pseudoprophetæ conspirant in Hæreditatem Domini, acsi ratum staret, Populum Christianum candenti zelo (ut Ulysses Polyphemum candenti vocte) occæcare.

Intereà temporis delusum monstrum (nam & populus, Christianus licèt, est monstrum horrendum informe, ingens, si lumen ademptum) docent passim eboare, Ω φίλοι οὔτις με κτείνει δόλῳ οὐδὲ βίηφι. O amici nemo me interficit dolo neq; viribus. (nam & vim & dolos adhibuerunt, quæ sunt arma Schismaticorum, ut Preces & Lacrymas, quæ sunt Arma Christianorum, ex Ecclesiâ Christi amolirentur.) Ridente, itidem spirituali Ithaco, (qui multo magis πολύτροπος, Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω, & mare terrámq; circuit quærens quem devoret,) quod non nomen suum, sed nomen Dei ad stupendam hanc fallaciam adhibuerit. Adeò ut quum Ulysses dixerit apud Poëtam, — ἐμὸν δ' ἐγέλασσε φίλον κῆρ, Ὡς ὄνομ' ἐξαπάτησεν ἐμὸν, καὶ μῆτις ἀμύμων. Hostis ille humani generis (& nostri puto nunc plusquam omnis humani generis) possit verba ista sic mutare. Ἐμὸν δ' ἐγέλασσε φίλον κῆρ Ὡς ὄνομ' ἐξαπάτησε Θεοῦ, καὶ μῆσις Ἀβάδδων. Sed quo ferar mente & calamo? Videar enim non tam extra Comitatum Familiâ meâ obambulatoriâ, quàm extra Comitatem Ferociâ, non meâ, decursoriâ brevi peragraturus, si hâc morositatis viâ diutiùs incedam. Sed idem ipse qui venit portare infirmitates nostras, noluit pati hanc Impietatem nostram. Idem ipse cujus Verberibus nos sanari sumus, facto flagello è funiculis istos fortiter verberavit, qui vendebant & emebant in domo Patris sui, *Job* 2. Quum tamen illi columbas & boves & oves vendebant, quæ Deo accepta erant in sacrificiis: Nos autem serpentes & aspidas & dracones in Domo Dei venditamus. Unde qui illis flagellum construxit ex funiculis,

Ὀδυσ. 1.

certè

certè nobis construeret ex scorpionibus. Christi factum ut exemplum mihi est, ità etiam apologia. Lubens agnosco quòd zelus Domus tuæ devoravit me, cóq; lubentiùs, Quòd zelus meus devoravit Domum tuam. Zelus inquam meus, quia ipse maxima sum pars eorum quos perstringo, ut nemo mihi jure succenseat, quòd mihimet ipsi displiceam in istâc impietate (impietas autem istæc est κακοζηλία) quâ sibi alii nimio nimis placent. Hinc est quòd non ità ægrè ejectus è meo Templo, iniquè tamen tero Deum meum ejici è suo Tabernaculo. Indignè tulit Salvator meus Domum Patris sui profanari, qui suam ipsius minimè curavit. Cæterùm ut in causâ Dei ex ipso verbo Dei loquar; Sit ipse Verbum Deus loquendi mihi norma, qui debet esse & loquendi & vivendi finis. Sit ipse Lapis angularis pro fundamento Ædificii, nè ista Catachresis in jure Canonico, propriè de medici videatur, Ædificat ad Gehennam. Nullam autem Vocem emisit Verbum (quantum memini) aptiorem ad propositum nostrum, quàm illam quæ huic historiæ de flagellatione ejectis *Marcus* Evangelista, *cap.* 11. *v.* 17. Et docebat dicens eis, *Nonne scriptum est quia domus mea domus Orationis vocabitur omnibus Gentibus? vos autem fecistis eam spelunca latronum.* Quæ verba mihi videntur omnia ferè quæ ad exercitium cultus publici spectant in recto ejusdem usu διδακτικῶς, in profano vel perverso ejusdem abusu ἐλεγκτικῶς audientibus inculcare. Sed mihi forsan vix licet dogmaticè quicquam statuere, nec in istâc ætate, quæ sanam doctrinam non feret, quod dolendum; nec in hâc Veritate quæ ad sanitatem & Doctrinæ & Vitæ plurimùm conducit, quod & pudendum & dolendum. Esto igitur, pro tuis monitis scepticè dicam omnia; atq; in defensione Religionis Ecclesiæ Anglicanæ eo modo progrediar, quo mihi eam evertendam processurus. Quærendo scilicet. Non dico Novam Religionem, novum Christum, sed Quærendo certè & investigando. Deus omen avertat, Inquisitio verbo tenus juxtà est, sed reipsa (inquis) longè aberit si Inquisitivè loquar non definitivè. Et quidem ipse Christus in hisce Verbis, Quærendi methodum mihi suggerit, dum ait, *Nonne Scriptum est?* Quum enim ille per Interrogationes docere voluerit, quidni ego per eas doceri velim?

Primùm igitur Quæritur, Quid hic dicitur Domus Dei? An quilibet locus in proprietate? at hoc nihil ad Domum. An quælibet domus privata? at hoc nihil ad Dei Domum. Est enim domus hominis, non Dei. An Templum denique Hierosolymitanum? hoc quidem aliquid ad domum Dei, sed nihil ad omnes Gentes.

Itaq; subinde quæro.

Annon omnibus Gentibus necessarium sit erigere publica Oratoria ad cultum Dei?

Annon erecta, & conservare, & frequentare, & revereri.

Secundò quæritur, Quo respectu dicitur Domus Orationis? an respectu Orationis privatæ? at sic fidelium familiæ, imò corpora sunt Domus orationis. An respectu Orationis publicæ? ità quidem videtur, propter vocem omnium Gentium.

Itáque subinde quæro.

An illa sit Oratio publica, quæ non est vox totius Gentis?

An vox totius Gentis dici possit, quæ non habeat formam loquendi publicam?

Tertiò quæritur, Quo sensu dixit, Vocabitur (domus Orationis) omnibus Gentibus? An quia licitè possint Gentes (in Domo Dei) orare cum formâ publicâ? Hoc lentum nimis, nam eâdem ratione possunt licitè non orare cum formâ publicâ. Itaque Domus Dei & vocabitur Domus Orationis (putà Publicæ) & non vocabitur: i. erit, & non erit, si Episcopi antiqui (Criticorum certè, licèt non Theologorum, facile Principis) observationem amplectamur. Nam ille ait, καλεῖσθαι pro εἶναι sæpè accipi, & instantiam facit in illis Junonis verbis apud *Homerum*, καὶ τοὔνεκα σὴ παράκοιτις Κέκλημαι, proinde vocor tua uxor. τοῦτόξιν εἰμι. i. sum. interprete Eustathio.

An potiùs quia necessariò debeant Gentes, in Domo Dei, orare cum formâ publicâ? sic quidem videtur, non enim universale esse potest, quod non est necessarium. At hoc universale est, utpote quod omnibus Gentibus incumbat.

Itaq; subinde quæro.

Annon omnibus Gentibus necessarium sit instituere formam Orationis publicæ.

An forma Orationis publicæ ritè instituta possit omnino exterminari sine scandalo & sacrilegio.

Nullus dubito quin multa alia ejusmodi sub hisce contineantur, quæ æquè ac proposita problemata semel discutientur statim se prodent. Multæ sunt sive disputentur in Thesi de Liturgiâ statâ in communi, sive in Hypothesi de Liturgiâ Anglicanâ in particulari. Ego autem hæc paucula, eâdem pænè temeritate & incogitantiâ tibi proposui, quâ alii nunc dierum suas Precationes Deo effutiunt. Ut ut, ductum tuum sequuturus sum in futuris de Oratoriis & Oratione disputationibus, qui in ipsâ Oratione ut sequar, nondum à me impetro. Etenim & Liturgiam in genere ad Religionem Christianam, & Liturgiam hanc in specie ad exercitium ejusdem Religionis in quâlibet natione Christianâ esse necessariam, videtur posse colligi ex verbis Christi. Proinde Liturgiam excommunicare à Communione Sanctorum, nihil aliud esse quàm contrahere reatum Scandali propter omnes Gentes quibus necessariò sic orandum est; & Sacrilegii, propter Domum Dei, quæ est Domus Orationis.

Hæc qualia quantula fuerint, utrumque nostrûm diu exercebunt in Charitate, si tu promissam taciturnitatis fidem servaveris; in judicio, si violaveris. Me enim Homines rapere poterunt ad Tribunal suum, ego te accusare potero ad Tribunal Christi. Quorsum enim scribat Theologus, nisi ut in Foro Conscientiæ lis & commoveatur & dirimatur? Forum Civile res suas tractet, res hujus mundi vanas & evanidas. Forum Conscientiæ non descendit ad Carnalem Judicem, sed spiritualem & expectat & reformidat. Hæc ego (Vir Ornatissime) aut insomnium noctium vigilias, aut inquietarum dierum insomnia (nam somniare me cogunt clamórque virûm, clangórque Penatum, quæ nunc aures opplent, licèt dormire non sinant) Hæc ego (inquam) aut insomnium noctium vigilias, aut inquietarum dierum

Insomnia

Inſomnia præcipitanti & animo & calamo à me projeci. Νυχθημερον eſt quem vides Embryo, & maximam ſui partem duarum nectium (ſed parum Atticarum) ſilentio debet. Ego enim interdiu Scytham imitari coactus Transferendo Lares, (olim immobiles, unde nec ſine ſtrepitu (uſque dum) tanquam inviti, moventur.) Noctu non potui non contemplari felicitatem Iſraelis, Qui in ſtabili domo Dei ſui immotus habitat. Siquidem Beati qui habitant in Domo tuâ Domine, in ſecula ſeculorum laudabunt te. Nec mirùs Beati qui non habitant in domo ſuâ, ſi ideò non habitant in domo ſuâ quia in tuâ habitant. Ii enim & in ſeculo verè laudant, & in ſecula ſeculorum laudabunt te. Illud ſibi opus reputantes; hoc, ſibi reportantes mercedem operis. Deus faxit ut in mercede operis conveniamus, qui in ipſo opere non convenimus; ut in beneficio ac felicitate Laudum communicemus qui in Officio ac Miniſterio Laudandi non communicamus. Id quod ex animo precatur qui ex animo eſt

Tuus in Chriſto Frater

Martii 15° 1649. (licet haud uſq ad Aras)

Ed. Hyde.

ACcepi non ità pridem abs te (vir egregie) poſt Literas Anglicanas primo *Martii* ad me datas, alias 15to ejuſdem menſis Latinè exaratas, quæ mihi priorum memoriam refricuerunt, anſâmq; præſentem præbuerunt priores Anglicas relegendi, & (quoad per varias occaſiones licuit) utraſq; accuratiùs penſitandi. Poſt ſtudioſam ambarum collationem ſubiit animum mirari, unde tanta tâmq; repentina mentis tuæ & ſtyli (& non tantùm ut tu vis, idiomatis aut dialecti) immutatio. Nam

1. In Anglicis, Literarum commercium (quale antè habuimus) comperendinari voluiſti, donec in alium Comitatum te tranſtuleris, *(ubi nec antipathia meorum, nec ſympathia tuorum amicorum, ſuſpiciones in me, aut imputationes adverſum te ciere poterant,) & quæ inter nos de temporalibus in ambiguo verſantur agitationes compoſuantur.*

In Latinis autem (cùm res & rationes noſtræ in eodem planè ſtatu eſſent quo priùs) en quæſo tu quantum mutatus ab illo, qui ea nunc arripis & anticipas quæ in aliud tempus anteà diſtuleras, & Saulum refers retrogradum, comitatem cum ferociâ commutando.

2. In Anglicis enim videbaris pro Liturgiâ Anglicanâ ſedato animo (ut pium Chriſtianum & prudentem Theologum decuit) modeſtum Antagoniſtam agere; in Latinis Romani potiùs pugilis pro Miſſali tuo impetuosè decertantis perſonam geris. Nec tamen anteà non eras *zelotes Seraphicus*, (quem à te titulum conaris smoliri.) Sæpiùs enim priuſquam calamum ad ſcribendum arripuiſti, linguâ præfervidâ pro Rituali Anglico Anglicè depugnâſti. Neq; veram rationem reddis cur Bonaventura dicatur *Doctor Seraphicus*. Non enim (ut tu malè hariolaris) illud ei indebatur cognomentum, quòd alias Eccleſias, præcipuè Græcam (*lib.* 1. *Sent. diſt.* 11.) caſtigaret, ſed quòd in devotionibus *verba flammantia proferre conſueverat*, ut refert Trite-

Tritemius apud Anton. Poſſevin. Apparat. Sac. Vol. 2. *p.*232. & 233.

3. In Anglicis timidè & circumſpectè omnia profers, quæ Magiſtratum publicum quoquomodo attingunt. In Latinis temerè & audacter venenata ſpicula, (contumelias & calumnias atrociſſimas) jacularis, quæ nemo ſani cerebri aliò (ex tuâ ſententiâ) ſpectare ſentiet, quàm ut ſupremam hujus nationis autoritatem confodiant, & populo reddant deſpicabilem, ſi Anglicè (ut fama fert) perinde probroſè loquaris ac Latinè ſcribis.

4. In Anglicis me non tantùm adeò civiliter ſed & honorificè (longè ſupra meritum meum fateor) excipis, ut pro Oraculo habeas, quod ſubinde conſulas. In Latinis, quaſi *ſcripturientem Theologaſtrum, & extemporaneæ colocynthidis farraginis aſſertorem* vellicas? quæ verba tam amarulenta ſunt ut colocynthidem omninò ſapiant expendam.

His & aliis (haud modici momenti Antithetis) ſæpiùs apud me reputatis, valdè dubius animi pendebam cui, num ſilere omnino conſultius eſſet, an Reſponſionem (qualem poſtulabant Literæ) adornare: quâ verebar ne aut aſperioribus verbis quàm natura & officium ferunt, aut lenioribus quàm cauſa exigit, uti cogerer. E contra etiam ſi tacerem metuendum mihi erat, ne gloriandi occaſionem tibi darem, qui (quantum ex dictis & dictatis tuis conjectare poſſum) eam avidius quàm prudentiùs aucuparis, inaniter oſtentando linguarum peritiam, quaſi Anglicè ſcribendo non poſſis eximiè videri eruditus; cùm Græci, à quibus omnium diſciplinarum fontes, manârunt, materno ſermone eas tradiderint diſcendas: & inter eos Ariſtoteles, communi omnium ſuffragio & Hookeri judicio ſingulari, totius mundi Philoſophorum Imperator, Græcè ſua varia volumina evulgaverit: & Lutherus Aphoriſmum ſuum de Linguis, cum comparatione inter Auguſtinum & Hieronymum, ſic concludat: *Non idcò quiſquam eſt verè ſapiens* (ſic nec verè doctus) *quia Græcus eſt, vel Hebræus, quandoquidem B. Hieronymus, quinq; linguis monogloſſum Auguſtinum nec adæquavit.*

Hinc ut & labes eluam quas calamus tuus (bile tinctus) iis aſperſit, qui de Religione & Republicâ berè meriti ſunt, deliberatum eſt mihi ſæpius, & nunc ſtat ſententia, in binis Literarum exempla-

Ludov. Vives de Adoleſc. Inſtitut p. 529. *Ariſtotle* alone hath performed more very near in all parts of knowledge, then in any one part thereof the whole world hath done. *Hooker de Eccl. Pol.* l. 1. p. 13. *Luther Tom.* 1. *ad Jeh. Langium* fol. 52.

exemplaribus prænotatis, ea obelo meo configere, quæ animadverſione meâ & retractatione tuâ digniſſima eſſe judicavi: & hoc, hiſce cancellis mihi circundatis.

1. De occaſione & cauſis diſſeram, quas mutationi ſermonis Anglici pro Latino prætexis.

2. De modo tuo tractandi controverſiam Liturgicam.

3. De materiâ quæ eſt { 1. Parergon } in Literis tuis, { 2. Ad propoſitum } præcipuè Latinis.

4. De fine & effectu hujuſmodi concertationem ſecuturo.

De quibus quoties tibi quicquam objicio vel reſpondeo, lineis Literarum tuarum (unde tua depromo verba) figuris Arithmeticis notabo.

I. De Occaſione & cauſis, *&c.*

Primùm ais *ex compromiſſo fieri* ut *quæ inter nos eſt opinionum diſcrepantia Latino idiomate agiteiur.* Alucinaris, Domine; Nam, ut rem, ſeu potiùs reculam iſtam, à primordio repetam,
1649. ſic habet. Viceſſimo ſexto die *Februarii*, cùm tu Liturgiam encomiis ſupra modum pro more tuo eveheres, ego monui ut quod affectu immodico, (uti rebar) aſſereres, momentis rationum tentares aſtruere, id te facturum ſpondebas, ſed Latino idiomate, reſpondi ſtatim, ſi formulam iſtam cultus pulici, adeò formoſam eſſe vendites, quaſi nullibi lentiginoſa aut nævina conſpiciatur, & rationibus fulcire nitereris, *non poſſe* (quod dixiſti) *ſine inſigni ſacrilegio in Deum, & gravi animorum periculo à Sacris eliminari,* Anglicè ſcriberémne an Latinè me pro Parliamento (cui geminum illud crimen intentas) compariturum hyperaſpiſten. Sed nunquam exiſtimavi expedire (multo minùs *ex condicto ſtatui*) ut quæſtiones quæ ad populi praxin ſpectant, *de illorum hæreditate ſpirituali* (ut tuis verbis utar) quorum conſcientiis ſolutionibus conſulendum, ignoto popularibus idiomate ventilentur. Et eadem certè mens fuit eorum, qui hanc Serram reciprocarunt longè priuſquam tu & ego litigare cæpimus. Non poſſunt te latere libri de Diſciplinâ & Liturgiâ polemici inter Doctorem *Whitgiftum* & Magiſtrum *Cartwrightum*; inter hunc & Magiſtrum *Hookerum*; inter Miniſtros Lincolnienſes & Huttenum; inter Doctorem *Mortonum*, (tunc Ceſtrienſem poſteà Dunelmenſem Epiſcopum) & Diœceſeos ſuæ aliquot Miniſtros; & inter Doctores Ameſium & Burgeſium:

Burgeſium: quibus accenſeri poſſunt multi alii: qui omnes iſtis controverſiis agitandis linguam illam crediderunt aliis commodiorem, quam tu conſulto profiteris in hâc noſtrâ controverſiâ declinare.

1. Quia (inquis) æquum eſt, ut quæ ſunt propriæ Scholaſticorum diſceptationes Scholaſticorum more diſcutiantur.

2. Quia non eſt æquum, ut Regina & Domina Theologia utatur linguâ ſervili & vernaculâ.

3. Quia Chriſtus in Cruce non minùs ſanctificavit Linguam Latinam, quàm Hebræam.

4. Quia hoc peregrinum idioma liberabit te à metu crucis, i e ſeditionis accuſatione.

Quod ad primam cauſam attinet, docui anteà, & ratione & exemplis comprobavi dubia de Liturgiâ Anglicanâ non eſſe Scholaſticorum propria problemata, ſed documenta potiùs, ubi reſolvuntur, quæ ad inſtructionem populi ſummopere conducunt.

Secunda cauſa planè Pontificia eſt, quæ, ſiquid omnino valeat, valet ad arcendum Laicos (quo verbo mori loquendi potiùs quàm proprio judicio morem gero) à Sacræ Scripturæ lectione, juxta Papæ interdictum, ſed contra Chriſti edictum, *Joh.* 5. 39. & Apoſtoli *Pauli* ad Coloſſenſes 3. 16. Et quare quæſo in hâc tuâ ratione per contemptum vocas cujuſq; Gentis linguam vulgarem Servilem & vernaculam, *&c.* Certè, ante & poſt confuſionem Babylonicam lingua Hebræa in Veteri Teſtamento ſervis perinde ac Dominis Iſraëlitis materna fuit & communis: & nunc ipſis Judæis Antichriſtianis, ubiq; gentium degentibus, eſt erudita, & non ſine diſciplinâ tradita & edocta. Num ideo Theologia minùs dominabatur aut regnabat primævis illis temporibus Hebraicis literis conſcripta & vocibus pronunciata quàm ſiquioribus poſt diſperſionem Judæorum ſeculis, quia Hebræa lingua ſervis juxtà ac dominis vulgaris erat? ideoq; ſecundum te, *Servilis ac vernacula?*

Tertia cauſa ſecundæ eſt adeò cognata ut Papiſmi rancidum odorem ſpiret cuilibet emunctæ naris Proteſtanti. Nam ut prior contra Scripturæ verſiones in linguam cujuſque Gentis propriam, ſic hæc pro Precibus Latinis, utrunq; à populo non intellectis, militat, impotentior licet, ut & pleraq; omnia Pontificiorum

ficiorum argumenta. At velim à te doceri, Domine, unde ſit, & qualis linguæ Latinæ ſanctificatio. *Chriſtus*, inquis, *in cruce non minùs ſanctificavit linguam Latinam quàm Hebræam.* Eſto, & hoc etiam, non magis ſanctificavit Hebræam, quàm Latinam, æquales ergo, quoad iſtam ſanctificationem, ſunto: & inde ſequetur, neutram eſſe ſanctificatam, æquè ac utramq;: & ſi alterutra ſancta lingua dici mereatur, erit non Latina ſed Hebræa; & illa ſanctificatio non eſt à cruce Chriſti arceſſenda, ſed ab uſu illius linguæ in colloquiis inter Deum & populum ſuum, ab Adamo ad Moſen, & in ſcribendis ſacroſanctis Dei Oraculis, à Moſe ad Malachiam. Quod autem ad ſanctificationem ternionis iſtius linguarum attinet, ex inſcriptione tituli Crucis Chriſti *Hebraicè, Græcè, ac Latinè*, Joh. 19 20. Luc. 23.38. Si ex relatione ad Chriſtum ſanctitatem aliquam contraxerit, quidni & ipſa Crux, cui Chriſti corpus affixum erat? Si & hoc, num exiſtimas ſanctius te de patibulo pendentem, quàm in lecto jacentem, moriturum? Conſimilis quæſtio moveri poteſt de clavis manus & pedes Servatoris perforantibus, de lanceâ latus ejus vulnerante, de coronâ ſpineâ & flagello caput & corpus Chriſti ſanguine ipſius pretioſiſſimo cruentantibus. Nec minùs appoſitè quæri poteſt de ſputo in faciem formoſiſſimam projecto, & de manibus eorum qui colaphos ei inflixerunt, num contactu violento ſanctificationem aliquam extuderint. Nec non de Judæ labiis, num oſculo proditorio aliquam virtutem è Chriſti genâ elicuerint, unde & *ipſa reverenter oſculentur*, ut Gabrieli Vaſquez Jeſuitæ comminiſci placuit, &, quod eſt æquè ſtultum etſi ſpecie minùs impium, *Aſinum cui Chriſtus inſidebat rectè potuiſſe adorari:* quod eſt ejuſdem cerebri febricitantis ſomnium.

Nil obſtat quo minùs aliquis ſincerâ fide & rectâ intentione, affectum & animum in ſolum Chriſtum intendens, labia Judæ, & alia quæ injuſtè Chriſtum tetigerunt, reverenter oſculetur. Gab. Vaſqu. *de Adoratione*, l. 3. *diſp.* 2. *c.* 6. *num.* 76. p. 504. Vaſqu. *ibid.* p. 504. & 505.

Ad quartam rationem reſpondeo, multo tutiùs potuiſſe te argumentis pro Liturgiâ Anglicè modeſtè dimicare, quàm in eos quos teneris revereri tot aculeata convitia projicere, quod in Latinis Literis affatim feciſti. Nam nonne Latinè ſciunt qui te poſſunt ad civile Tribunal fiſtere & ad pœnas maledictorum poſcere? Hæc de *occaſione & cauſis* quæ te ab Anglico ad Latinum idioma tranſtulerunt.

II. De Doctoris modo tractandi controverſiam Liturgicam.

Ad ſecundam partem tranſeo, quæ eſt de modo tuo tractandi contro-

controverſiam Liturgicam. Et is certè neq; Theologiam ſapit, neq; Logicam. Cum enim Literæ tuæ Latinæ 133 lineis conſtent, ſupra 100 impendis affectibus indulgendis, reliquas ferè omnes Socraticè interrogando, vel dictatoriè definiendo potiùs quàm dubitandi aut aſſerendi rationes aſſignando. Dicis (non ut Pyrrhonius Zeteticus, ſed ut dogmatiſtes Pythagoricus) *Liturgiam excommunicare à communione ſanctorum, nihil aliud eſt quàm ſcandali & ſacrilegii reatum contrahere.* Sed dicis tantummodò, non probas. Nam Textus ex Marci 11. antè à te citatus, non eò ſponte tendit, ſed tu per vim eum trahere conaris, ut ſuo loco docebitur. Prætereà, quantum totâ ſerie & contextu orationis ab illâ charitate deſciveris, quam in fronte Literarum profitebaris, & quæ veritati indagandæ plurimum conducit, patebit opinor ipſi tibi, ubi deferbuit ira, relegenti. Diog. Laërt. *in vita Pyrrhon.* p. 675.

III. De Materiâ.

Tertium quod mihi propoſui in Literis tuis, præcipuè Latinis, perpendendum, eſt Materia, & ea quidem multifaria, quam ego antè diſtinxi in parerga & ad propoſitum ſpectantia.

I. De Parergis, quæ ſunt partim { Devotiones / Invectivæ.

1. Devotiones tuæ erga Crucem & Crucifixum, loco non ſuo fuſæ, ejuſmodi ſunt, ut alius fortaſſe ſi eas legeret, te Franciſcum, gregis fraterculorum ſui nominis fundatorem, in iis referre diceret, me tacente. 1. Invectivæ, quæ ſunt variæ. 1. *In Judaizantes Chriſtianos, qui Jeſum rurſum,* ut tu vis, *crucifigunt, & inſcriptionem illam, Hic eſt Rex Judæorum non atramento ſed ſanguine delineant, qui deridet, & dum oſtentant crucifigunt.* Qui, quæſo, ſunt iſti Judaizantes Chriſtiani? ubi loci agunt, oſtentant, deridet, & Chriſtum crucifigunt? Cauſam Chriſti, ſeu potiùs Gentis Anglicanæ jura, & privilegia Parliamenti inter noſtrates ad ſanguinis Chriſtiani effuſionem deveniſſe nemo eſt qui non novit, nemo bonus qui non luget. Sed utri parti Bellatorum dabis inſcriptionis iſtius ex atramento in cruorem tranſmutationem? Poteram hic citra injuriam, ductum orationis tuæ ſequendo, te dilemmate bicorni petere, & eo te adigere, ut vel in commilitium, cui omnia ſalva & glorioſa cupiebas, tam diram accuſationem (quod præ amore non velis) vel in Parliamentarium Exercitum, (quod præ timore non au-

Aug. contra Petil. Donatiſt. lib. 1 c. 29. Tom. 7. par. 1. p. 104.

des) vibrâſſe pateat. Sed malim, quemadmodum ait Auguſtinus, *ut ſine ſuperbiâ de veritate præſumere, ſic ſine ſavitiâ pro veritate certare.*

2. Fervidè inveheris in ejuſmodi hujus ætatis Miniſtros, & non eſt difficile divinare, te illos maximè intelligere, qui minimè ſuſtinent præduro quorundam Prælatorum jugo colla ſubdere; quibus competere putas graviſſimam Propheræ Jeremiæ increpationem, *Jer. 5. 30, 31. Res ſtupenda & horrenda fit in terrâ hâc Prophetæ ipſi prophetant falsò, & ſacerdotes dominatum exercent koram operâ, & populus meus ita amant; quid autem facturi eſſetis tandem? ac ſi* κατακυριεύειν *tantum iis liceat quibus ne* κυριεύειν *quidem licet.* Quæ verba (quantum temporum diverſa ratio patitur; Prophetas enim, quales Jeremias habuit ſibi συγχρόνους & æmulos, non habemus) facile fuerit in bene multos inſulatos Præſules & eorum prælaturientes Sacellanos retorquere. Nonne enim Domini Epiſcopi non in plebem modò ſed in Clerum Domini (pro nihilo ducentes, κυριεύειν) κατακυριεύειν ſatagebant? Retroſpice precor, revolve annos proximè ante inchoatum hoc Parliamentum elapſos, quibus quàm elato ſpiritu, quàm turgido faſtu, quàm ſuperciliofo & ſevero Dominatu quidam imperitarint aliis, præcipuè fratribus compresbyteris, nec te clam eſt, neq; quenquam alium eſſe poteſt, qui vel ultimæ Synodi Epiſcopalis canonem ſextum penſiculatius perlegerit. Mihi certè non ſemel obſervanti quàm imperiosè quidam Epiſcopi ſuperpelliceum Paſtoribus & Prælectoribus Theologicis ingererent, viſi ſunt *Judices Judaices albis inequitantes aſinis* æmulari. Quorum (etſi prægravi) jugo non me ſentio ſic exacerbatum ut dffitear multos fuiſſe olim imò & etiamnum ſupereſſe aliquot Epiſcopos, ut eruditione & pietate, ſic humilitate & manſuetudine ſpectabiles. Qui ſi Miniſtri totos ipſorum arbitratui ſeſe dederent, non ut magiſtri rigidi aut Ægyptii exactores duriter tractarent, ſed ut fratres comi familiaritate excipere dignarentur. Hujuſmodi nolim quenquam pennâ meâ fieri vel uno pilo nigriorem.

Tertia Invectiva in Eccleſiam fertur: in quâ cauſaris *non licere tibi quicquam dogmaticè ſtatuere, in iſtâc ætate, quæ ſanam doctrinam non ferat, quod pudendum, nec in hâc Eccleſiâ, quæ nullam non ſanam ferat, quod dolendum.* Sed hæc, ut arena

ſine

ſine calce, minimè cohærent. Nam æquipollentiæ regulis ità reſpondet Antitheſis, inter ſanam doctrinam non ferat, & nullam non ſanam ferat, ut menti tuæ omnino diſſideat. Verba enim poſteriora innuunt Eccleſiam, nullam præter ſanam doctrinam probaturam, vel paſſuram. Sed de hoc, niſi devius æqui, non diceres dolendum; cùm dolendum eſſet potiùs de contrario, ſcilicet ſi Eccleſia quamlibet non ſanam ſeu falſam doctrinam ferret. Et ſi Eccleſiam noſtram hujus adeò nefandi adiaphoriſmi auſus es incuſare, ad reſipiſcentiam & palinodiam vocandus es; cùm apertè conſtet Magiſtratum & Miniſterium Anglicanum, ſociatis conſiliis & conatibus, erroribus, hæreſibus & blaſphemiis obſtitiſſe. Et eorum certè maximè intereſt Religionis puritatem ab omni doctrinæ corruptricis labe (quoad poterunt) uſquequaq; ſartam tectam conſervare. In Apologiâ pro magiſtratibus, præſertim pro ſummis, in quos ni metus aliquatenus te cohiberet, genuinum vehementiſſimè defigeres, duo te docebo. Alterum, ut à te tuíq; ſimilibus (iniquiſſimis ſupremi Senatus æſtimatoribus) in hæreſibus cenſendis & hæreticis coercendis diſſideant. Alterum quoniq; in occurſum iverint, rè tales qui ſint in animarum perniciem aut periculum ampliùs proficerent.

Quod ad prius ſpectat, vobis (non illis) hæreſis eſt Epiſcoporum regimen Tyrannicum, Liturgiæ cultum, (ſi non ſubjectivè, certè objectivè) ſuperſtitioſum, & cæremonias caſſas & evanidas averſari. Ferre non ſanam doctrinam vobis (non illis) eſt, non ferire Anathemate, aut cuſtodiæ non tradere, & ad capitale Tribunal non rapere, circa ſanam doctrinam hæſitantes Chriſtianos; & errorem, aliquâ neceſſitate cogente, ad tempus tolerare, (cùm ſalvâ pace publicâ adhuc tollere non poſſint) vobis (non illis) eſt perfidè Religionem prodere, & hæreſi ſanctire patrocinium.

Sed alia mens eſt, alius animus eorum, (uti ex dictis & mox dicendis conſtabit) qui Reipublicæ ſacræ & civili præſunt, nimirum nolunt, & fortè præ timore Dei non audent, in Religionis negotio, Anglicani ſummi Conſiſtorii, ſive Curiæ ſupremæ clerolaicæ, aut Scoticani Presbyterii Independentis (Independentis inquam, quatenus ſuperiorem poteſtatem in terris agnoſcit nullam) aſperitatem imitari, rè veritati luculentiùs

illustrandæ & ulterius propagandæ januam clauderent, & pessulum ei obderent, aut in conscientias (adhuc tenellas) pro charitate fraternâ autoritatem planè despoticam exercere viderentur.

Posterius quod attinet, de Magistratibus probatur, eos *non probare aut quamlibet non sanam doctrinam ferre*, ex variis edictis Parliamenti. Ut

1. Edicto de solenni Jejunio (die Jovis, *Febr.* 4. 1646.) ad placandum Deum, nè ob istam causam, (scilicet ob hæreses & blasphemias, sceleratissimâ audaciâ passim sparsas) ira Dei in Gentem nostram exardesceret ad vindictam.

2. Edicto *Maii* 2°, 1648. in quo pœna statuitur in illos qui hæreticam pravitatem profitentur.

3. Edicto de Jejunio *Febr.* 28. 1649. ob causam priori parilem.

4. Edicto de strictè inquirendo in librum blasphemum, dictum *Volumen volans*, Zechar. 5. 2. & in alium adversus mutationem Sabbati Judaici in diem Dominicum, & in libri autorem, & Typographum, & de omnibus exemplaribus igni tradendis, & hoc nuperrimè, non ante duas planè septimanas.

Anglic. Titul. erat. The flying Roll.

De Ministris idem patet ex multis & instantibus eorum Petitionibus, Declarationibus, & Querimoniis, contra errores, hæreses & blasphemias, complurium subscriptionibus attestatis, & (per prelum) publici juris factis: quibus ante sesquiannum Ecclesiæ Scoticanæ Presbyteris de Religione nostrate ita satisfactum est, ut inde Parliamento suo consilium dederint, nè bellum moverent aut arma capesserent, sub prætextu hæreseos extirpandæ, ad nostram Angliam invadendam.

Quartam invectivam stringis in eos, qui *serpentes, aspides, & dracones in domo Dei venditant, & ex eo infers, si Christus* Joh. 2. 15. *flagello è funiculis facto fortiter verberaverit eos qui in domo Patris sui columbas & boves & oves vendebant, quæ Deo accepta erant in sacrificiis, certè nobis construxerit flagellum ex scorpionibus.* Quos hic intelligas sacrilegos caupones me quidem latet. Si (uti puto) hæreticos concionatores, qui populo lethifera opinionum portenta propinant, Responsionem habes in modo à me dictis: quibus hoc tantùm adjicio, Istiusmodi Africanis mercatoribus, qui semper aliquid apportant monstri,

Templo-

Templorum valvas (quæ tuo ſenſu magis mechanico quàm Theologico, domus Dei ſunt) non communiter patere, ſed ut plurimum occludi & obſerari. Quinetiam benè nôrunt ipſi, qui ſerpentes, aſpides & dracones alunt, antra, ſpeluncas & latibula, potiùs iis quærenda eſſe, quàm loca publico cultui dicata; qualia non modò fugiunt, ſed & per improperium ex odio & contemptu *turritas aut pyramidatas domos vocitant.* Sub hoc titulo Invectivarum, multa alia ex eodem ſpineto deſumpta tela præterire prudentius eſſe duxi quàm repugnando retundere. Et reverâ me jam cæpit tædium tam ſupervacanei laboris ulteriùs proferendi. Steeple-houſes.

Quinta Invectiva, diverſi generis eſt à prænotatis, quam, ut morbum [*Noli me tangere*] intactam relinquerem, niſi in Literis non ſemel, & in colloquio ſæpè & importunè prodidiſſes.

Eſtq; de amiſſis facultatibus, & *ejectione è tentorio tuo*, ac ſi omnino præter meritum tuum, imò & propter zelum domus Dei te domo tuâ Judices à Parliamento deſignati exegiſſent! *Beati*, inquis, *qui habitant in domo tuâ, nec minùs beati qui non habitant in domo ſuâ, ſi idcò non habitant in domo ſuâ, quia in domo tuâ habitant.* E quibus verbis quis ſanus ſenſus erui poteſt, qui non in illorum autoritatem & integritatem irruat, & injuſtitiam impietatémq; iis nefariam exprobret, qui quantumvis inviſi tibi ſunt, adeo juſti audiunt ut nullo corruptorio munere, vel latum unguem, à ſemitâ juſtitiæ dimoveri poſſint: & adeo pii, ut nihil habeant antiquius quàm ut domo Dei fideles diſpenſatores præficiant, qui *dent familiæ fidei dimenſum ſuum tempore præſtituto*, Luc. 12.42? Et cùm me facias illorum in te latæ ſententiæ (adeóq; ex tuo ſenſu, ſceleris) participem, tui ſaltem, juris, præproperæ prenſationis reum: iſthac calumniâ in veritatémne, an in charitatem turpiùs peccaveris haud facile fuerit dijudicare. Dememineſſe namq; non debes, & ut meus fert animus non potes, te ſæpiùs hanc mihi injuriam ſtomachabundè objeciſſe in colloquiis noſtris, & toties me meam innocentiam ſic aſſeruiſſe ut omnem iſtiuſmodi ſuſpicionem ex animo tuo penitus averruncarem. Sed adhuc ſurdo me cecinisſe video, cùm identidem recurrat, quaſi ſub cineribus (ut redaccendi poſſet) recondita non reſtincta. Fortaſſe non tanti me faeis ut tibi curæ ſit Apologiam meam meminiſſe. Sed, ut ut

apud

apud te vileſcat æſtimatio mea, tuâ tamen intereſt judicium tuum errori, charitatem livori aut invidiæ nequaquam prodere. Quod nè deinceps fiat, animæ tuæ & famæ meæ, hiſce ſcriptis aſſertionibus (quarum Deum omniſcium & omnipotentem teſtem appello,) conſultum cupio: quas in memoriæ tuæ ſubſidium, & ad ſapiendum inter nos eo de re diſſidium in futurum, tibi chirographo meo conſignatas mitto. Verba enim avolant, voce prolata, dum Litera ſcripta manet.

Primùm, aſſero & aſſevero, me nunquam, quod memini, de Rectoriâ B. quicquam cogitâſſe, vel audiviſſe, multo minùs ambiviſſe, priusquam vacantis Eccleſiæ præfectura mihi ab illis proponebatur quorum maximè intererat curæ animarum vigilantiſſimè proſpicere.

2. Cùm delegatorum judicum conſeſſus, pro ſpoliatis Miniſtris Weſtmonaſterii agentium, me tibi ſuccenturiare deſignarent, non antè ab illis concluſum erat, neq; à me officium aut beneficium acceptum, quàm à delegatis judicibus hujus Comitatus (qui te mulctârunt Rectoriâ) certiores facti eramus per Teſtimonium trinâ ſubſcriptione illorum ratum, te fuiſſe 4to Septembris antè exauctoratum.

3. Octobris 13. Autoritate, quæ ſummâ rerum potitur, miſſus & munitus, ad curam paſtoralem ſuſcipiendam, huc me contuli, illud enim & Religio monebat, & mandabant ii qui me tibi ſucceſſorem dabant.

4. Ad omnem injuriæ prætextum amoliendum adduxi mecum Decretum Exauctorationis tuæ Apographum, & Amanuenſem ipſum, qui ex officio tranſcripſit, ut ſiquid dubitationis de cauſæ cognitione, diſcuſſione, aut concluſione oriretur, ille, qui omnibus interfuit, reſponderet, & reſpondendo tibi plenè ſatisfaceret, qui omnia juſtiſſimo proceſſu fuiſſe peracta teſtabatur, idq; tu ex Decreto pro quintâ parte, partim nunc agnoſcis. Qualiter autem hominem, dum contradicenti in os tibi obſtitit, die Sabbati poſt concionem à te habitam, exceperis, convenit ut tu ad pœnitentiam recorderis, & ut ille ad charitatem & indulgentiam ſui vocatur.

M. C. *Delegatorum Com. Berk. Commentarienſ.*

5. Cùm tu, per Petitionem ad Weſtmonaſterienſes Delegatos, moveres ut ſuum de & pro me Decretum, per aliquot dies ſuſpenderent, prætenſâ ſpe judices Redingi ſedentes Cauſam recognituros,

cognituros, & ſententiam ſuam in te latam reſciſſuros, me iſtius ſollicitationis prorſus inſcio, ideóq; in contrarium nihil moliente, Reſponſum ab amico, uti ſcribis, honorando accepiſti, id nullo modo ab iis conceſſum iri.

6. Hoc nuncio accepto per Literas à me petiiſti (& ego aſſenſum ſtatim præbui) in ædibus Rectoriæ commorandi ſpatium ad 25 Martii, aut primum Aprilis. Et in iis profeſſus es, *quandoquidem tibi Beneficio frui non liceret mihi libentiùs te ceſſurum quàm alii cuiquam.* Veruntamen aliàs ità te geris, quaſi ludum exerceres tuo nomini cognatum, *Apodidraſcindam*, alternatim occultando quod prodideras, & prodendo quod occultaveras. Nam tum antè tum ex eo tempore, conqueſtus es meam quâ polleo apud Parliamentum gratiam te jure tuo & facultatibus ſpoliâſſe, aut jam ſpoliato ſpem reſtituendi omnem præciſſe; contrà quàm vel expectabas vel metuebas ſi alii cuipiam paſtori populum de Br. concredidiſſent. Putabas enim, ut ex variis tuis dictis intellexi, adverſariorum erga te animos emollitos, aut adverſum te eorum poteſtatem enervatam, & judicum favorem tibi conciliandum fore, ſi cùm alio athleta tibi colluctandum eſſet: cùm luculentiſſimè mihi conſtet (& quandocunq; cupis teſtatiſſimum tibi faciam) niſi ego antè 16um Octobris huc appuliſſem, eodem ipſo die redintegratam fuiſſe in te querelam coram iis judicibus qui ſententiis ferendis & firmandis robora referre malunt quàm arundines: quod utiq; ſciviſſes infeliciter ſi contigiſſet novato examine experiri, ſeu (ut verbo utar quod eventui magis congruat) periclitari. At ſi, ex ſententiâ tuâ recognitio cauſæ concederetur, non ilico voti compos fieres, niſi & Delegati Weſtmonaſterienſes reſciſſionem ſui ordinis definitivi recenſioni deliberativæ (iterum fortaſſe recenſendæ) ſic accommodâſſent ut ſuæ autoritati prudentiæ & conſtantiæ non conſtarent; quod tibi, (ſi rationem non affectum conſulas) non erat vel expectandum vel expetendum: cùm quod multo minus eſt & tempeſtivius quàm deinceps fieri potuit, ubi ab amicis tui gratia petebatur, pernegârint: tempeſtivius iuquam multo tum quàm impræſentiarum, quia mihi chirographo & facto Rectoriæ

Anglicè, Hide and Seek. *Junius autem ſic deſcribit. Apolidraſcinda puericiæ ludus quo obſtrictis ei qui in medio ſedet oculis cæteri in latebras ſeſe abdunt. Mox dato ſigno dum ille latentes veſtigat, ii ad ſedem ejus tanquam ad metam recipientes ſe prævertere illum ſatagunt.* Jun Nomenclat. *de luſor.* p. 218.

riæ poſſeſſionem (undecim legis titulos ſive puncta, ut paræmia cenſet) tradidiſti: & ego cautione ſub gravi multâ teneor grandem pecuniæ ſummam pro bonis, valdè carè divenditis, tibi die præfinito pendere.

Coronidis loco hoc unum ex antè dictis conſectarium addam, *viz.* me nullam tibi injuriam intuliſſe, illum occupando (non aucupando) locum quem poſſidere diutiùs non potuiſti: quia ſuperior poteſtas quæ te officio & beneficio privavit, (quantilli-cunq; tu facis) de autoritate libertate, bonis, fundis, vitis, omnium utriuſq; regni Angliæ & Hiberniæ ſubditorum decernit, in me utrumq; contulit. Utrumq; inquam, idq; ſummâ æquitate, ſive populus ſpectetur ſive miniſter. Quod ad populum, Servator Chriſtus, *Marc.* 6.34. *Commiſeratione intimâ commotus eſt ſuper iis qui erant ut oves non habentes paſtores.* Ergo cùm tibi non permiſſum ſit docere populum, pietatis & charitatis erat eos aliis docendos tradere. Et quod ad Miniſtrum, *dignus eſt operarius mercede ſuâ*, Luc.10.7. inquit idem ſummus & ſolus doctor infallibilis. Nota, mercede ſuâ, quâ operarius eſt, nè dicas mercede tuâ, qui non operaris. Proinde dato ſed non conceſſo, aliquid injuſtum in hoc negotio geſtum eſſe, hoc equidem eſſet, mihi laboranti quintam decidi partem fructuum, & tibi, tanquam Pharaoni non laboranti, *Gen.*47.24,26. eandem aſſignari. Sed inſtas te Rectorem hujus Eccleſiæ etiamnum eſſe, me autem Curionem tibi ſuffectum & annuo ducentarum librarum cenſu à te donatum. Sic qui tibi admodùm favebat ex tuo ipſius ore in prandio funebri ante paucos dies prodidit. Reſpondeo, Si iſtius tituli (Rectoris ſcilicet) typhus arrideat, tituli ſine re, mihi quidem non diſplicebit, quandoquidem

1. Multi ſunt Reges merè titulares, qui dominio potiri nunquam expectant quod titulo ſibi quotidiè vendicant.

2. Quia adeò benignum habeo Dominum qui domo diſcedit ſuâ ut mihi de idoneo habitaculo accommodet, & adeò munificum ut ampliſſimum ſalarium laboris (ſi non verborum pleonaſmo magis quàm reverâ, quod verendum eſt) largiatur.

3. Quia eò humilitatis ſe demiſit, ut coccinatus Doctor cùm ſit, & linguarum peritiâ (quam in Literis oſtentat) multis anti-

antiquorum Patrum eruditior, non dedignetur ſub pullato Preſbytero Curione ſuo Curionem agere; quod ſuperiore ſeptimanâ & aliàs dixit, etſi mihi ſoli, ſine arbitris.

Hiſce innocentiæ meæ & calumniæ tuæ liquidiſſimis indiciis (aliis, quæ Anglica tua petulentia importuna & petulca magis quàm ut ferri debeat, Anglicè fortaſſis extorquebit, in aliam occaſionem reſervatis) Parergâ dimittam. De quibus jam ſatis, imò multo nimis niſi tibi, cujus veſtigiis mihi erat inſiſtendum, longè nimiùm in iis expatiari libuiſſet.

II. De Materiâ Cauſæ conjunctiore.

1. De vituperio tuo Precum conceptarum. 2. De Hookeri laude. 3. De laude Liturgiæ.

Jam ad ea quæ ſunt Cauſæ affiniora, gradu quamlibet diverſo, deſcendam. Quædam enim eminùs eam aſpiciunt, quædam cominùs. Prioris generis ſunt 1. Vituperium Enthuſiaſmi, ſeu extemporaneæ colocynthidis (ut vocas) in Precibus fundendis. 2. Laus Hookeri, totius æconomiæ cæremoniarum aſſertoris ſtudioſiſſimi. 3. Ipſius Liturgiæ Anglicanæ encomium.

Quod ad Primum attinet: videris dicterium illud acerbum in Preces conceptas, nulli verborum formulæ aſtrictas, de quibus inter nos eſt diſcrepans opinio, ſic intorquere, quaſi nihil intereſſet inter formulæ iſtius verborum ſervitutem & enthuſiaſmum, quem ſatis catachreſticè, extemporaneæ vocas colocynthidis farraginem. Nam colocynthis hujuſmodi res eſt, farrago plurium & diverſorum, præcipuè granorum frumenti, compoſitio aut miſtura. Et illud ſancti Prophetæ praxis religioſa probat, Cor meum bonam materiam meditatur, & lingua mea eſt graphium expediti ſcriptoris, *Pſalm.* 45 1. Verbaq; poëtæ & prophetæ ethnici (nam tales eodem titulo nonnunquam inſigniuntur, *Tit.*1.12.) recta ratio dictat,

Verbáq; provisam rem non invita ſequentur, Horat. *de Art. Poëtic.*

non minùs precibus ad Deum quàm concionibus ad populum competere. Et de Enthuſiaſmo, utcunq; ſint qui immediatum & ſine omni cogitatione prævià, præſentaneum Spiritus afflatum jactent quem non habent; quos Sapiens aſſimilat nubibus & ventis ſiné pluviâ, *Prov.*25.14. velim tamen ut nè ſuperciliosè nimis de Precibus conceptis præcipites ſententiam, nè

fortè contumeliosè adeóq; periculosè impingas in prophetiam de Spiritus effusione inter orandum spiritibus nostris adminiculo, *Zech.*12.10. *Joel* 2.28. *Act.*2 14. *Rom* 8.26.

2. Hookerum effusionis laudibus sic evehis. *Habes Hookerum judicii parè divini & modestiæ plusquam humanæ, in cujus judicio mille Theologos, mille mille Scholasticos reperies. Judicium ille suum patribus nostris reliquit: O si & modestiam nobis filiis reliquisset.* Si Hookerus tanti æstimandus sit, ob nihil ferè aliud quàm quòd de & pro Regimine Ecclesiæ & Liturgia scripsit, tibi quidem præstitisset hac controversiâ omnino supersedere & me ad illum ablegare informandum quàm hoc tibi & mihi negotium tam inutiliter facessere. Sed ignoscas mihi, Domine Doctor, si phantasiam tuam de judicio Hookeri non agnoscam. Et fortasse tua tam immodica de illo prædicatio sic excipietur ut meiosis de illo tuæ auxesi par, quasi lege talionis, referatur: secundum illud Solomonis, Qui benedicit amico suo voce magna manè surgendo maledicto imputabitur ei, *Pro.*27. 14. Ego quidem perlectis ejus quinq; libris politiæ Ecclesiasticæ cum aliis opusculis, & accuratè notatis, ante annos viginti, existimavi Autorem virum doctum, disertum, & modestum. Nec invidebo illi Camdeni encomium, nec gravabor ei marginalem sedem assignare, (etiamsi sint qui exuberantiam in illius verbis observent minimè probandam) ex tertia editione Anglica, utpote omnibus aliis locupletiore. Attamen hoc inter legendum me sæpius malè habuit quod multoties pro nervis & lacertis sive confirmationis causæ suæ sive confutationis alienæ verborum phaleras & sententiarum apophoreta lectoribus proponat, & quod aliquando profiteatur se nolle rationibus ab adversario adductis respondere. Est & aliud quod in illo causatus est vir ob varia & perdocta ipsius dictata Anglica & Latina typis mandata apud exteros juxta & nostrates celebris, scil. nimis operosa & circumducta illius est obscuritas plerisq; in locis, quam affectatam ideóq; putidiusculam putabat; quámq; adeó offensè tulit ut non potuerit suæ patientiæ imperare aut a genio suo impetrare ut vel primum Ecclesiasticæ Politiæ

Richard Hooker, a Divine to be imitated for his modesty, temperance, meekness, and other vertues: and famous for his manifold commendation in learning, as his Books of Ecclesiasticall Polity set forth in English, and most worthy to be turned into Latine, may abundantly testifie. So *Camd.* Hist. of Queen *Elisab. Ann.*1599. & 1600. p.514.

Dr *Morton.*

Politiæ librum perlegere sustineret: quem hac censurâ perstrictum subirascundè seposuit, Si non vis intelligi debes negligi. Idem vitium & multa alia in illo autore nigro carbone notantur ab aliis, præsertim à quibusdam Protestantibus generosis in Anglicis Literis ad ipsum Hookerum adhuc viventem datis, quibus dum Dr Coivellus pro libris Hookeri se vindicem opposuit non ità feliciter eo functus est officio ut non suam æstimationem magis læserit quàm illius est opitulatus. Sed hæc missa facio, cùm mihi non sit cordi rævis doctorum immorari, & tibi fortè cordolio fuerit refricare memoriam eorum quæ tuæ de Hookero cessioni sic ex diametro repugnant. Hoc autem non esse omittendum, sed & dicendum & pressiùs in te urgendum judico, Si modestiam Hookeri ità suspiciendam ducis, quare quæso tam segniter & tot parasangis illum à tergo sequeris sine ulla æmulatione aut imitatione illius virtutis quem sic encomiis effers? quàm immodestè abs te dictum est, *mille Theologos mille mille Scholasticos in illo reperiri!* Num tu tot Theologos, tot Scholasticos legisti, & tam accuratè ad comparationis trutinam exegisti ut possis sine arrogantia insigni talem sententiam ferre? Præterea quàm longè abes ab illius modestia quem ità luxuriosè laudas, cùm in unis tuis Literis Latinis plura profuderis maledicta in eos quos pro adversariis habes quàm Hookerus in quinque suis libris prænotatis! quibus quantum ab ea lege cha ritatis & candoris declinaveris quam inter nos in Literis materno idiomate dictatis sanciri cupiebas, aut cupere fingebas, tuum erit has cum illis conferendo verecundè recensere.

Your books be so long and tedious, as we verily think the like hard to be found, farre differing from the holy Scripture, and nothing after the frame of the Writings of the Reverend and Learned Writers of our Church. Your Prefaces and Discourses before you come to the question, are so long and mingled with all kinde of matters, that we may ask whether your meaning be not to shew your self some extraordinary Rabbi, or some great *Pythagoras*, that injoin your Scholars, or your adversaries to five years silence before they can be perfect in your meaning. So in an English Letter of certain Gentlemen directed to Mr *Hooker*, and printed *Ann.* 1599. p. 44.

I desire to have no gall in my ink, and I hope to find no gall in yours.

De Liturgiâ Anglicanâ.

3. Liturgiam Anglicanam cumulatè laudas tum in Anglicis Literis tum in Latinis. In Anglicis, ais *Liturgiam Anglicanam maximè conducere ad gloriam Dei & populi salutare bonum promovendum non modò nostratium sed & Protestantium*

omnium consensu. Deinde dicis *fuisse multis annis Ecclesiæ Anglicanæ stolam seu pallam præcipuam ad ornamentum Ecclesiis reformatis & ad distinctionem earum à non-reformatis.* In Latinis vocas codicem Liturgicum (mihi à te commodatum) *Patris tui quondam gloriosissimam supellectilem, quam præ oculis te charam habuisse semper & habitarum* profiteris. Et proximis verbis me mones ut *expandam ulteriùs, introspiciam, & intimiùs spectem nihil me inventurum posliceris quod idolum aut menti objiciat aut oculis repræsentet, nisi forsan ipsa sculptura literarum pro superstitione Babylonica reputanda sit, & illud, Non facies tibi sculptile artem Typographicam eliminare debet.* In his verbis quàm multa sunt quæ censoriam virgam justissimè merentur.

1. Quòd dicis istam cultus divini formam (præ aliis) finibus præcipuis Dei gloriæ & populi salutari bono inservire: cujus contrarium solidissimis argumentis & luculentissimis exemplis aliàs evictum iri in me recipis, quandoquidem nequeunt in hujus loci anguſtias sine notabili veritatis præjudicio coarctari.

2. Quia hoc *ex consensu omnium Protestantium in communi asseris:* quod nunquam legitimis testimoniis probatum dabis, cùm nequeas opinor exemplum vel unius Ecclesiæ reformatæ extra nostram Anglicam & Hyberniam (Ecclesiâ profugorum ex Angliâ tempore persecutionis Marianæ exceptâ) proferre, quæ juxta illud præscriptum Deum publicè coluerit: quod proculdubio feciſſent si tanti, ut tu refers, Liturgiam Anglicanam æstimâssent.

3. Ubi Liturgiam stolam vel pallam ornamentum vocas Ecclesiarum reformatarum & distinctionem earum ab Ecclesiis non-reformatis, duriusculâ sanè catachresi uteris: cùm stola seu palla sit indumentum personale superpelliceo & epomidi potiùs quàm Liturgiæ (merè reali) applicandum.

4. Commonitorium de *expandendo, introspiciendo, intimiùs spectando Liturgiam* importunè & inopportunè mihi obtrudis, tanquam adhuc id mihi faciendum esset quod fortasse antequam tu *ex ephebis excessisti* & dudum feci sæpiùs & forsitan intimiùs attentiùs & accuratiùs, quàm tu qui formam istam deperis, i.e. ut

Lexico-

Lexicographi exponunt, perditè amas & quasi ad periculum pereundi.

5. Quod eam ab omni periculo Idololatriæ vindicare conaris hâc ratione, quia nullum *Idolum menti objicit aut oculis repræsentat*, perinde est ac si sol & luna & stellæ non fuerint Idola gentium, Angeli & Sancti Idola Papistarum quia neq; menti objiciunt neq; oculis Idolum repræsentant. Consule quæso B. Apostolum Paulum, ubi docet *Idolum nihil esse in mundo*, 1 Cor. 8.4. & ex eo disce Idolum nihil esse quod Idololatriæ reatum habet extra mentem hominis cujus merum est figmentum: ideoq; si a scripto codice aut sculptâ effigie solis & in Idolum transeat, peccatum non est in scripturâ aut sculpturâ, sed in iis qui non honorant tantùm sed etiam adorant, cujus tu culpæ mihi videris arguendus sicut alter Micha *Judic.* 18.24. eos queribundè prosequens, qui Deos, quos ipse fecit, abstulerant. Dicis enim iniquè te ferre *Deum tuum ejici è suo Tabernaculo*: ex quibus verbis cum antecedentibus & consequentibus ritè collatis promptum est colligere Liturgiam Anglicanam tibi Deum aut te Parliamento διάβολον esse. Sic Græcus Textus habet, 2 *Tim.* 3.3. quem Latinus reddit per calumniatorem. Tibi Deus est, si Deum dicis ejectum fuisse quando ejiciebatur Liturgia. Tu illis calumniator es, si, ut verba sonant, perditissimæ apostasiæ à Deo & amolitionis omnis Religionis è Templo crimen illis inferas. Quanto cautius moderatius in Anglicis Literis eâ de re scripseris recognosce: quod tu margine notatum probas hoc consuluit Synodus Parlamento, ut in Præfatione Directorii clarè constat: quod improbas nec fratres in Synodum coacti fecimus, neque ego feci aut facturus sum unquam. Possunt ex tuâ sententiâ citra culpam defectus & errata Liturgiæ modestè declarari: quod ego facere institui, illorum præcipuè causâ qui sic adamant ut omnem cultum publicum absq; illâ confidenter juxtà ac impotenter damnent: quasi illâ demtâ *nihil aliud restaret quo Deus posset honorari*, quod de violatione Sabbati celeberrimus Ecclesiæ Genevensis doctor & pastor piè & patheticè pronunciavit. Sed in istâ tuâ concessione sentire videris (quod mihi verum non videtur)

To lay the Liturgy aside is one thing, to revile it another; that a godly *Hezekiah* may do, if he think it a Nehushtan: but this befits only a *Rabshakeh*: that may be out of obedience, this can be only out of peevishness, or some worse principle.

Calv *Instinct.* l.1 c.8. §.29.

Hezekiam

Hezekiam ſcil. ſerpentem æneum contudiſſe quia *Nehuſhtan* erat: cùm illud fecerit, ut apertiſſimè patet ex contextu, quia *uſque ad dies illos Iſraelitæ adolebant ei*, 2 Reg. 18. 4. non quia *Nehuſhtan:* Num illud verbum *Nehuſhtan* materiam æneam ſignificat ex quâ conflatus erat ab initio: & Rex pius etſi ſic vocavit quia tunc temporis nihil erat niſi *Nehuſhtan*, i. e. ænea ſerpentis imago, omni virtute ſalvificâ (quam anteà relatione ad Chriſtum habuit, *Num.* 21. 9 *Joh.* 3. 14.) ſpoliata, ideo tamen comminuebat quia majeſtatem Dei minuebat, Idololatris thus ei adolentibus, quod Deo ſoli debuit offerri.

His quæ à te confuſim in Literis tuis fundebantur ad methodum à me redactis & jam, prout merebantur, expenſis & reſponſis, tandem ad reliqua deveniam: quæ duplici nomine mihi gratiùs obveniunt. Primò quia ſunt cauſæ magis homogeneæ. 2. Quia brevitate ſuâ prolixitatem parergorum aliquâ ex parte compenſabunt.

Hæc ad duo capita revocabo: alterum eſt Teſtimonium Scripturæ, alterum argumentum artificiale ex eo deductum. Teſtimonium Scripturæ pro Liturgiâ Anglicanâ profers ex *Marci* 11. 14. ubi Chriſtus ſeveram objurgationem in vendentes & ementes in Templo ſtringit, his verbis, *Nonne ſcriptum eſt, domus mea domus orationis vocabitur omnibus gentibus? vos autem feciſtis ſpeluncam latronum:* quibus conſona ſunt quæ habentur *Matth.* 21. 3. *Luc.* 19 46. *Iſaiæ* 56. 7. *Jerem.* 17. 11. Cæterùm ex verbis Chriſti ſecundum Marcum extorques veriùs quàm elicis 14. quæſita, quorum pleraque ſunt nodi in ſcirpo à te aſtricti, quibus commodè aptari poſſunt verba Ciceronis, *Rem meâ ſententiâ minimè dubiam argumentando* (ſeu potiùs quærendo) *dubiam facis.* Ex iſtis quatuordecim duo tantùm ſunt eâq; poſtrema, quæ non ità longè petita nec à cauſa aliena, Reſponſione (ſed ea quidem breviſſimâ) dignabor, hâc tamen præmiſsâ præmonitione. Cùm ex Literarum tuarum Anglicarum ac Latialium collatione compertum habeam, in his rationis tuæ ductum verbis & phraſibus (undecunq; corraſis) mancipari; in illis verba potiùs rationi ſubſervire: in his te iracundiæ æſtu abripi & in devia & præcipitia ferri; in illis mente ſedatiore duci, ideóq; magis cautè prudentérq; procedere:

Cicer. *de natura Deorum*, l. 3. p. 243.

cedere: & cùm ſuperiùs rationibus & exemplis comprobaverim multo convenientiùs & fructuoſius hanc de Anglicâ Liturgiâ controverſiam Anglicè quam Latinè diſceptari poſſe: Inſtitutum eſſe meum profiteor meas partes congruenter agere tùm in oppugnandâ ſuperſtitione, vel ſervitute potiùs, iſtius Liturgicæ precandi formulæ, quàm in pietate & libertate precum conceptarum, quas tu ſannis planè Lucianicis excipere ſoles, propugnandis. E duobus iſtis quæſitis (reliquis 12. in alium locum ſive cenſendis ſive reſpondendis commodiorem, rejectis) alterum, mihiq; prius, eſt

Annon omnibus gentibus neceſſarium ſit inſtituere formam orationis publicæ? Reſpondeo

Si de omnibus gentibus omni tempore in quæſito quæras, neceſſarium eſſe nego, qui enim materiam habet ſubſtratam, quemadmodum in directorio exhibetur, ſi habilis & idoneus ſit Miniſter ad miniſterium Evangelicum obeundum, formam ei addere, haud difficile fuerit: ut in concionibus formandis, quarum materiam non formam ex ſacrâ Scripturâ depromere debent & ſolent concionatores orthodoxi omnes: qui tenentur precationi æquè ac prædicationi ſeſe jugiter dedere, quemadmodum Apoſtoli in concilium cum multitudine diſcipulorum congregati ſanciebant, *Act.* 6. 2,4. ideóq; non eſt neceſſarium ut qui ad miniſterium Spiritus Evangelicè vocantur & ad illud officium benè gerendum & exequendum dotibus à Deo inſtruuntur orando magis quàm concionando & perorando ad verborum faſcias & ſerperaſtra redigantur.

Alterum Quæſitum eſt, *An forma Orationis publicæ ritè inſtituta poſſit omnino exterminari ſine ſcandalo & ſacrilegio?*

Huic ipſe tu reſpondes poſteà Ariſtotelicè definiendo quod Socraticè præ te tuliſti tantùm quærendo indagare. Sic enim exertè concludis argumentum ex Chriſti verbis, quod alterum eſt è duobus quibus tibi à me reſpondendum eſſe duxi & dixi. *Proinde,* inquis, *Liturgiam excommunicare ex communione Sanctorum nihil aliud eſt quàm contrahere reatum ſcandali propter omnes gentes quibus neceſſariò ſic orandum eſt, & ſacrilegii propter domum Dei quæ eſt domus Orationis,* Reſpondeo

1. Ubi quæris de formâ orationis publicæ ritè inſtitutâ præ-

 ſupponis,

ſupponis, quod ego quidem non concedam, Liturgiam Anglicanam ſic fuiſſe inſtitutam,

2. Si pro temporum ratione & neceſſitate ritè fuiſſet inſtituta, non continuò ſequitur ritè fuiſſe obſervatam, multo minùs perpetuò obſervandam. Nam in primâ Reformatione, ut commemorat Camdenus, ob inopiam Doctorum Proteſtantium multi Mechanici, non minùs Literarum rudes quàm craſſiſſimi Pontificii ſacrificuli, Beneficiis, Dignitatibus, & Præbendis donati erant, & ab officinâ ad animarum curam vocati: in quos Hieronymi cenſura ſtringi potuit: *Erant priùs imperitorum Magiſtri quàm doctorum diſcipuli*: quorum ignorantiæ non Liturgiâ tantum ſed & Homiliis conſultum erat, materiâ & verbis aliunde ſuppeditatis quæ proprio Marte ipſi non poterant exhibere, ſive populo ad Deum preces fundendæ eſſent, ſive à Deo ad populum verbum ipſius eſſet annunciandum. Num ideò convenit ætate noſtrâ, Doctorum orthodoxorum copiâ beatiore, ejuſmodi cæcis ducibus gregem Domini ducendum, & adeò mutis magiſtris docendum committere, & ut Homiliis injunctis conciones cedere cogerentur? quod idem eſſet ac ſi validi & vegeti grahis, cum infirmis & mancis, uti teneventur.

Camd. Hiſtor. Eliſab. Regin. l. 1. Ann. 1559. p. 30.

Hieronym. ad Demetriad. tom. 1. p. 71.

3. Quando Liturgia Anglicana, ut publici cultus forma eſſet primùm decernebatur, talis erat non qualem optabant optimi, ſed potiùs qualem admittebant peſſimi eorum quibus, in Parlamento confidentibus, vota definitiva competebant: in quo plurimi erant qui veteris ſuperſtitionis fermento adhuc inficiebantur: quorum ſive infirmitati ſive pervicaciæ partim metu partim aſtu mos gerebatur: quod non obſcurè innuitur in colloquio Aulæ Regiæ Hamptonienſi habito, *Anno* 1603.

The King excepted, urging and preſſing the words of the book, that ſaid they could not but intend a permiſſion and ſuffering of women to baptize. Here the Biſh. of *Worceſter* ſaid, that indeed the words are doubtful. becauſe otherwiſe perhaps the book would not have paſſed in the Parl. & for this he cited the teſtimony of my Lord Archbiſhop of *York*. So in the ſumme of the Conference at *Hampton* Court. *p.* 14, 15.

4. Ubi in concluſione Pyrrhoniſtæ perſonam exuis & Peripatetici induis audacter inferendo & aſſerendo *Liturgiam excommunicare è communione Sanctorum*, &c. Vide quàm multa pecces.

1. In eo quod Liturgiam à communione Sanctorum excommunicari

municari ſtatuis: quaſi ſanctiores eſſent ii, qui ſuperſtitione occæcati communionem iſtius cultus, omni alio, ac ſi pannus eſſet menſtruus, ſpreto, mordicus nituntur retinere, quàm alii qui puriorem & plenioremreformationem ſuſpirantes eam averſantur.

2. Quia dicis *omnibus gentibus neceſſariam eſſe iſtam Liturgiam*, quam excommunicatam quereris: cùm maxima pars gentium Chriſtianarum non agnovit, imò ne novit quidem. Et ſicut Symbolorum Fidei (quoad confeſſionis formam) fuit & adhuc eſt copioſa varietas, quam notat Perkinſus in ſuâ Demonſtratione Problematis & alibi dinumerat ſupra 60 Symbola: ſic Liturgiarum eſt adeò numeroſa diverſitas ut ad tria ſatis grandia volumina accreverint, edita Duaci apud Bellerum, *Anno* 1605. Et in noſtrâ Angliâ quando illi ad clavum Eccleſiæ ſedebant qui maximè unitate fidei & cultus gloriebantur, diverſæ erant precandi formulæ: ſcil. Sarisburienſis, Herefordenſis, Bangorenſis, Eboracenſis, Lincolnienſis; tot enim recenſentur in Præfatione Precum ab Edvardo ſexto editarum. *Anno* 1549.

Perkinſ. Vol. 2. p. 585. Perk. Vol. 2. p. 263.

3. Quia eos ſcandali reos arguit qui Liturgiam iſtam ab Eccleſiâ amoverunt: cùm ſi ſcandalum omnino ſit non eſt certè datum ab iis ſed ab aliis acceptum, qui eam ut Idolum potiùs quàm per eam Dominum colere conſueverunt. Et ſi melioris partis potiùs quàm majoris ratio ſit habenda, dici veriùs poteſt auferri quàm dari ſcandalum, iſtud Eridis pomum è Templo ejiciendo. Et reverà quidam qui ex officio tenebantur Liturgiæ illius æſtimationem inviolatam quoad poterant tueri, vi veritatis tandem victi, faſſi ſunt nunquam cum iſtâ formulâ communium Precum Eccleſiæ communem pacem coaliturum: quod mihi ante annos duodecim contra Liturgiam ſicut nunc diſputanti, non dubitavit agnoſcere Dr *Edmundus Maisnaring*, vir doctus & ingenuus, Ceſtrienſium Cancellariorum ultimus.

4. Quia graviſſimum Sacrilegii crimen Reformatoribus Eccleſiæ, inſigni tuâ temeritate impactum, quatuor tantum verbis, *Domus mea Domus orationis*, pleniſſimè à te probatum reris: quod ſine dilucidâ & nervosâ confirmatione objicere non debuiſti. Et, ut tecum tuo more agam Socratico ſciſcitando,

nonne Liturgia dictatum eſt humanum? & num eodem loco erit apud nos quo eloquia divina, quæ ſunt infallibilia? nonne in 39 Articulis fidei unus eſt, *viz.* viceſimus primus, qui docet *generalia Concilia errare poſſe, imò & aliquando errâſſe in rebus ad Deum ſpectantibus?* quidni de illis Theologis idem dici poſſit, qui infra Concilium nationale aut provinciale conſtituti, Liturgiam compoſuerunt Anglicanam?

Mihi certè compertiſſimum eſt & illos nonnunquam errâſſe, imò & in hoc opere, quo de inter nos præſens controverſia vertitur, emendanda admiſiſſe. Proinde Poſſeſſio quam in Eccleſia obtinuit, licet plurium annorum præſcriptione confirmata, ad eam orandi formulam perpetuò ſtabiliendum parum valet, ſi juſtæ exceptioni ſit obnoxia. Nam ut Tertullianus ſtatuit, *Quicquid adverſum veritatem ſapit id hæreſis eſt, etiam vetus conſuetudo.* Et ſi tibi ſacrilegi ſint omnes qui quippiam tollunt quo Eccleſia donabatur, quid exiſtimas de Rege Jacobo, veterem Bibliorum Sacrorum verſionem cum Annotationibus Genevenſibus auferente? aut de Rege Carolo, Pſalmos metricè à Patre ſuo compoſitos, cantandos Eccleſiæ commendante? qui ſi quemadmodum propoſuit obtinuiſſent, prior ſi non venuſtior multo proculdubio vetuſtior canendi forma protinus à Templo exulâſſet. Et quid de teipsâ ſtatues? Num tu tibi ſacrilegus es, qui Homilias in Eccleſiâ legendas, etiam ubi non deſunt conciones, quemadmodum Regi Jacobo placuit in Colloquio Hamptonienſi, diutino ſilentio ſepeliviſti?

Tertull. de veland. virg. tom. 2. p. 57.

Colloq. Hampt. colloq. 2. dict. p. 57.

Dices forſan Reges illos non tam abſtuliſſe quàm in melius mutâſſe ſacra Eccleſiæ; ut qui calicem ſtanneum à mensâ Dominicâ ſubmovit & argenteum ſubſtituit: & teipſum conſimili ratione ſacrilegii crimine purgabis, qnia pro Homiliis populum concionibus inſtituiſti. Si ea tibi mens ſit, mente ſaltem concedis nos nullâ neceſſitate teneri priorem orandi formulam retinendi. Sed ilico replicabis eos qui Liturgiam ſuſtulerunt nullam aliam, quæ ejus vicem vel defectum ſuppleat, ſuffeciſſe. Fateor, ità tamen ut hanc objectionem me antè præveniſſe putem in reſponſione ad prius quæſitum; quam tibi faciliùs erit ibi relegere, quàm mihi, denuò ſcribendo, commemorare.

IV. De Fine & effectu, *&c.*

Quarta pars reſponſionis ſupereſt de fine & effectu diſſertationis

tionis noſtræ: quæ eſt tua ſatisfactio meâ ſolutione dubiorum: & ut in foro conſcientiæ lis commoveatur & dirimatur. Sed in Literis tuis, præſertim Latinis, ità mihi videris obſtinaviſſe animum, ut tibi ſatisfacere, hâc in re, idem eſſe ſentiam ac annum integrum truncum aridum irrigare: quod præfectus quidam Pontificius tironi ſuo dedit in mandatis, obedientiæ cœcæ exercendæ causâ, ut habetur in Epiſtolâ Ignatii Loiolæ Jeſuitarum Patriarchæ de obedientiâ cum regulis iſtius Societatis excusâ. Ideóq; mihi decretiſſimum eſt bonas horas uti nunc in hâc causâ, poſthac non prodigere. Nihilominùs ſi tibi animus eſt tuam oſtentandi facundiam Latinam, & meam in eâdem linguâ, ſive infantiam ſive facultatem ulteriùs pertentandi, non detrectabo privatum inter nos congreſſum, nec apertum coram arbitris, communi conſenſu noſtro deligendis: etiamſi exiſtimem hujuſmodi logomachiam pueris potiùs, ſub ferulâ tirocinium agentibus, aut neotericis rhetorculis ad pluteum declamantibus quàm nobis, Theologis veteranis, convenire.

Habetur eadem hiſtoria apud Johannem Caſſianum l. 4 c. 24.

Ut tandem manum de tabulâ tollam, hoc tantum ad culpam tuam elevandam non in totum cluendam, attexam; *viz.* quod *teipſum revocas ferocientem mente & calamo, & moroſitatis incuſas, imò & κακοζηλίας domum Domini devorantis; & agnoſcis te maximam eſſe partem eorum quos perſtringis, ut nemo tibi ſuccenſeat quod tibi ipſi in iſtâc impietate diſpliceas.*

Qua tuâ, verbo tenus, αὐτοκαταχίσει, ut anteà ſuperſtitiosâ devotione, Franciſcum ſanctâ hypocriſi referre videris, furem, lupum, aſinum, fratris nomine ſalutantem: de qua, ut obiter annotem, Vincentius Belvacenſis caput unum inſcribit, cujus titulus eſt, *De Sanctâ Hypocriſi Franciſci.* Quòd hypocriſin monacho monachorum fundatori tribuit, ſatis id quidem convenienter; at quòd hypocriſin Sanctam nominavit, cùm hypocriſis & ſanctitas aſyſtata ſint, diſcordem prorſus facit ἀζυγίαν, qualis eſt Petri Damiani, ubi Heldebrandum Gardinalem, poſtea Papam Gregorium ſeptimum, ſanctum ſuum Satanam appellat. Quî enim credam, ut ad te de brevi diverticulo redeam, hæc tam probroſa ſincerè & ex animo te confeſſum eſſe? Proculdubio ſi quiſquam ſeriò dicam tibi ſcriberet, & tanti criminis reum deferret, modò tueri poſſes innocentiam loquendo tacendo nolles infamiæ litare. Neq; quenquam opinor, niſi

Frater fur, frater lupe, frater aſine! Sedulius apol. pro lib. conformit. l. 1. c. 12. & l. 3. c. 28. Vincent. Belvacenſis Epiſcopus. ſpec. hiſt. l. 29. c. 105. Petrus Dam. l. 1 Epiſt. 16. Alexan. 2. ſcripſit.

planè cerebroſum, criminationem tuam, adeò ſceleſtam, ideò patienter laturum, quòd tu in ſocietatem ſceleris ultroneus concedas.

Una reſtat ratio eos placandi quos calumniosâ dicacitate irritare poterant Literæ Latinæ: nempe quòd eas ais fuiſſe *inſomnium noctium vigilias, aut inquietorum dierum inſomnia, præcipitante animo & calamo projectas.* At quis tibi tam acres ſtimulos admovit, aut eò neceſſitatis te adegit, ut quemadmodum dicit Eraſmus, abortire malles quàm parere?

Sed tempus jam appetit extremam ſcriptionis periodum parturiendi, quod, obſtetricante hac cautione, confeſtim fiet.

Tertul. in Prol. Eunuchi.
Aug. Epiſt. inter opera Hieronym. Tom. 2. p. 357.

Non iniquè feres, ſpero, hæc a me, ut habet Poëta Comicus, *non dicta tibi ſed reſponſa eſſe. Et ſi culpa eſt reſpondiſſe, major eſt* ut ait Auguſtinus *provocâſſe:* & provocâſti ſæpiùs ante primas Literas tibi à me miſſas: non tamen me ſic commotum ſentio ex tuis ſive dictis ſive ſcriptis, ut non ſim patatus in quacunq; diſceptatione cum Oratore *& refellere ſine pertinaciâ & ſine iracundiâ refelli.*

Cicer. Tuſcul. Quæſt. l. 2. p. 137.

Faxit Deus ità veritati indagandæ ſtudeamus, ut nè concertationibus noſtris Charitatem, gratioſæ illius triados coryphæum, 1 *Cor.* 13. *uls.* amittamus. Sic precatur, & ſubſcribit verbis tuis, ſenſu tamen ſuo

Tuus in Chriſto Frater, licet haud uſq; ad aras: quia te ſæpè iis adgeniculatum eſſe non ſine cauſa ſuſpicor: quod me nunquam feciſſe ſcio.

Sectio

Sectio 1. *Scriptionis ansa. Literarum Anglicarum & Latinarum quas D. H. scripsit comparatio & contradictio. Rationes utrisq; respondendi*

Sectio 2. *Synopsis brevis totius Responsionis: & I. De occasione & causis quas Dr mutationi sermonis Anglici pro Latino prætexit: ubi quæritur, Consultiúsne sit ventilare quæstiones de Cæremon Anglic Anglicè an Latinè.*

Sectio 3. *De Doctoris modo tractandi Controversiam Liturgicam. De parergis, præcipuè verò de invectivis. 1. In Exercitum. 2. In Parlamentum. 3 In Ministros. 4 In hæreticos concionatores.*

Sectio 4. *Quinta Doctoris invectiva; quâ invehitur in Judices delegatos, de Rectoriâ de Brisibi ademtâ & in me collatâ, ubi processus legitimus ostenditur, & possessoris introitus ab injustâ & præproperâ prensatione vindicatur.*

Sectio 5. *De materiâ causæ conjunctiore.*

1. *De Precibus conceptis falsè perstrictis.*
2. *De Hookero hyperbolicè laudato à Doctore.*

Sectio 6. *De Liturgiâ Anglicanâ quàm multa peccet Doctor.*

Sectio 7. *De variis Quæsitis Doctoris; præcipuè duobus; quorum alterum est, Annon omnibus Gentibus necessarium sit instituere formam Orationis publicæ.*

Alterum, An forma Orationis publicæ ritè instituta possit omnino exterminari sine scandalo & sacrilegio.

Sectio 8. *De fine & effectu dissertationis de Liturgiâ: & de confessione Doctoris fucatâ & frivolâ.*

Imprimatur,

Joseph Caryl.